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OF
THE FIRST CONFERENCE
OF
EVANGELICAL LUTHERAN
Deaconess Motherhouses



PHILADELPHIA,
September 16-18, 1896

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PROCEEDINGS AND PAPERS.

ACTING on a suggestion made in the fall of 1895, the Philadelphia Motherhouse of Deaconesses, on the 15th of February, 1896, issued the following call addressed to the different Lutheran Deaconess Houses in the United States, to wit : The Swedish House, at Omaha, Neb.; the Norwegian House, at Minneapolis, Minn.; the German-English House, at Milwaukee, Wis.; the English House, at Baltimore, Md., and the Norwegian Home and Hospital, at Brooklyn, N. Y.

PHILADELPHIA, February 15, 1896.

There are at present not less than six Lutheran Deaconess Houses established in the United States. Though distant from each other and different in language and internal organization, we believe them to be one in spirit and in their devotion to their common Lord and Master.

It is highly desirable that this unity should find public and formal recognition, by a closer bond of union, which would result in much good for the different Houses themselves, and for the common cause they represent.

It is therefore a matter of gratification to us that we are able to inform you of the unanimous action of the Board of Trustees of the Philadelphia Motherhouse of Deaconesses, that steps should be taken towards the formation of a *Conference of Lutheran Deaconess Houses in the United States of America*.

The undersigned have been appointed a Committee to lay this important matter before the other Lutheran Motherhouses, and invite their co-operation towards the desired end.

The Committee respectfully submit the following to you and your venerable Board for your consideration and approval :

I. That all the different Lutheran Deaconess Houses in the United States should unite on certain clearly-defined principles concerning the work of the Female Diaconate, leaving the different institutions at liberty as to minor details.

II. That representatives of the different Motherhouses should meet in annual conference, to exchange opinions and experiences and to encourage and instruct each other for the advancement of the common cause.

III. That on the common ground which unites our Lutheran Houses, we should take a decided stand with reference to other organizations that are at work in this country under the name of the Female Diaconate.

IV. That we agree on certain rules which, for our own mutual protection, are to regulate the admission of such persons as may have withdrawn from one of our acknowledged Motherhouses.

If these preliminaries should have met with your approval, we further propose:

(1) That the first meeting for the formal organization of such a Conference be held, D. V., during the month of September, at the Philadelphia Motherhouse.

(2) That the regular annual meetings be held as far as possible in the different Motherhouses, as the Conference may decide from year to year.

(3) That each Motherhouse shall be represented in the Conference by a member of its Board of Trustees or Directors, its Pastor or Rector, and its Sister Superior.

(4) That the travelling expenses shall be equally apportioned to the Motherhouses represented in the Conference, and that the House where the Conference is held shall provide for the entertainment of the delegates.

In the hope that these propositions may meet with your approbation, and with the prayer that the Lord Himself may abundantly bless the very first steps towards such a union,

We are sincerely

Yours in Christ and in the cause of the Diaconate,

A. SPAETH,
WANDA VON OERTZEN,
JOS. A. BREMER,
C. GOEDEL.

With the exception of the Brooklyn House, this call was favorably considered by all the Houses, and on September 16 to 18, 1896, representatives from the Philadelphia, Omaha, Minneapolis and Milwaukee Houses met at the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses to organize and hold the first annual Conference of Lutheran Deaconess Houses in the United States, the Minneapolis House having, at the last moment, found it inexpedient to send delegates, but furnishing complete statistics of its work.

On Wednesday evening, September 16th, the opening service was held in the beautiful chapel of the Mary J. Drexel Home, Pastor C. Goedel preaching the sermon on Ephesians 6: 23, 24. The sessions proper began on the following morning at 8 o'clock. The following representatives of the different Houses were present: Philadelphia, Pastor C. Goedel, Sister Superior Wanda von Oertzen, Rev. Dr. A. Spaeth; Omaha, Rev. E. A. Fogelström, Sister Superior Bothilde Svensson; Milwaukee, Rector J. F. Ohl, Directing Sister Martha Gensike,

Rev. W. A. Passavant, Jr.; Baltimore, Rev. W. H. Dunbar, D.D., Head Sister Augusta V. Schaeffer, Rev. F. P. Manhart. A large number of Sisters and several members of the Board of the Philadelphia House were also in attendance.

The Conference was organized by the election of the Rev. Dr. Spaeth as President, Rev. C. Goedel as German, and Rev. J. F. Ohl as English Secretary. The object of the Conference was stated to be the discussion of the principles and work of the Female Diaconate, and it was understood that it should not be a legislative, but a purely deliberative and advisory body.

The devotional exercises of the opening session were conducted by the President according to the Order for the Opening of Synods. After fixing upon the hours of meeting and adjournment, and arranging a number of minor details, the Conference listened to the first paper, by Dr. Spaeth, on

THE PRINCIPLES OF THE FEMALE DIACONATE.

I.

As Evangelical Christians we look to the Word of God for a sound basis of the Female Diaconate. We believe that this ministry of the Church of Christ rests on a sure and indisputable Scripture foundation. But at the same time we freely admit that the present form of this ministry cannot be traced in all its details to certain clearly defined rules or precepts of the New Testament.

In its present organization the Female Diaconate is the result of a growth and development, in which we recognize the sound Lutheran principle, that nothing can be tolerated in the Church of Christ that would in any wise be in conflict with the Word of God, but that there may be a great deal in the details of the present character, and *modus operandi* of the Female Diaconate, which cannot be found directly in certain Scripture passages.

II.

The Scripture passages which speak directly of women as recognized office-bearers of the Church—as female *διάκονοι*—are very few indeed. With Rom. 16: 1, 2, and 1 Tim. 3: 11, their whole number is completed.

III.

The office or ministry (*διάκονία*) for the building up and governing of the Church of Christ is originally one, and one only—the Ministry of the Word, committed to the Apostles, bishops, presbyters or pastors.

IV.

At a very early time in the history of the Apostolic Church this ministry of the Word called in for its assistance certain helpers, with other gifts, functions and ministrations. They were appointed for the support of the ministry of the Word as circumstances might require for the "daily ministration" (*διακονία καθήμενῆς* in distinction from the *διακονία τοῦ λόγου*, the ministry of the Word).

V.

To this ministry of love, during the Apostolic times already, women also were called, who, like Phebe of Cenchrea, served the congregation as female *διάκονοι*, thus becoming a succourer of many and even of the Apostle himself.

VI.

The Female Diaconate is not a ministry of the Word. We do not recognize or train deaconesses as preachers or evangelists. The New Testament nowhere makes provision for the ordinary preaching of the Word by women, but rather forbids it in direct words, 1 Cor. 14: 34, 35; 1 Tim. 2: 11, 12.

This we maintain, notwithstanding the exceptional cases mentioned in the Old and New Testament of prophetesses who by a direct and special divine call and inspiration were privileged to speak the Word. Nor is this position in conflict with the fact that we train and employ teaching sisters for the instruction and education of our female youth.

VII.

The Deaconess, then, is one who accepts and performs the ministry of charity as the calling of her life, discharging her duties in the name and to the honor of the Lord, as a member and helper of the Church of Christ.

VIII.

While in the ancient Church the sphere of the Deaconess work was confined to the congregation, the present organization of the Female Diaconate has most successfully adopted the idea of the Motherhouse as a training school of the Deaconess, both for the religious and the technical side of her calling; as an association of those that are united in the same faith and for the same life-work; and as a guarantee for the protection and support of the Deaconess in time of infirmity and old age.

IX.

Whilst this idea of the association in a sisterhood of a Motherhouse has been adopted after the model of certain organizations established by Vincent de Paula in the Roman Church of the seventeenth century, the Female

Diaconate of our Lutheran Church preserves its truly evangelical character over against Rome in the following points. There is

- (1) No special vow in distinction from the baptismal vow.
- (2) No binding obligation to a life of celibacy.
- (3) No "religious life" as distinguished from the life and calling of any other Christian.
- (4) No special "order" in the sense of the mediæval Church.
- (5) No merit or expectation of special reward for a work of supererogation.

X.

As the indispensable condition of true unity and a sound development we demand for a Deaconess Motherhouse, the unity in the faith, which finds its expression in a clear confession, and gives to the institution an unmistakably churchly character. In every aspect the life of the Motherhouse must reflect the life of the Church whose faith it professes. And as a small community, based upon the voluntary union of its members, it is able to unfold the life of the Church in even greater purity, richness and consistency than larger congregations. To insure this churchly character of the Motherhouse, the Ministry of the Word, as represented by one or more pastors, must have a permanent and leading position in its organization.

The discussion which followed the reading of this paper, disclosed a remarkable unanimity of sentiment, and it became evident thus early in the sessions that, as regarded principles, the different Houses were practically of one mind and one accord. This became still more apparent in the discussion which followed the paper of Pastor Goedel, on

THE ORGANIZATION OF THE PROMINENT MOTHERHOUSES IN GERMANY.

I. THE DEACONESS MOTHERHOUSE.

It ought to be recognized as a special grace of God, that Theodore Fliedner, when renewing the Apostolic office of the Female Diaconate, chose the form of the Motherhouse: that is, a communion of free evangelical Christian women, who are not bound by any vow, but held together by a firmly organized institution, which grants its members religious training and services, in the spirit of the Church, practical introduction into the work of their calling, communion of those who are joined together in work and recreation, and that lastly provides for them in sickness and old age.

The sixty years of its history have proved both positively and negatively

that Rev. Fliedner found in the Motherhouse the most suitable form for the Diaconate of our own age.

II. RELATION OF THE MOTHERHOUSE TO OTHER DEACONESS HOUSES.

With all the differences in confession, ideas and forms between the various Motherhouses, there is one bond of union between them—the Faith in the One Lord, and the Ministry of Love done in His Name all the world over.

This union is represented by the Kaiserswerth General Conference, established in 1861.

This Conference, founded in the spirit of evangelical liberty without binding majority-resolutions, or without insisting on uniformity, has more and more grown to be a power for good, to the promotion of all truly religious and churchly efforts, and against all unionistic, sectarian or heretical enterprises in this sphere.

III. RELATION TO THE CHURCH.

The German Motherhouses, without exception, stand in the most friendly relations to their respective Church. They preserve their connection with it by appointing one or more chaplains belonging to the State Church by training and ordination; by acquiring for their institutions the parochial rights; by inviting into their management representatives of the Church government; by reporting regularly to the Synods; and, above all, by the ministrations rendered by the Sisters to the individual congregations, with direct subordination to the local pastorate.

The Church in its turn reciprocates by extending to the Motherhouse the assistance and protection of the Church government (Consistories and Synods) and by the sympathy of most of its ministers.

On the other hand, throughout Germany, and with the single exception of the London Diocese House, throughout Europe, none of the Houses connected with the General Conference up to the present time, are incorporated into the organism of the Church. The Deaconesses do not receive their office directly from the Church, nor are the institutions owned, supported and managed by the Church herself.

It is the general opinion that this independence of the Motherhouses has really been a blessing, helping to develop a free ministry of Christian charity.

IV. RELATION TO THE STATE.

Much less can we speak of an organic connection between the Deaconess cause and the State. There have been, here and there, intimate relations of a purely personal character between certain princes and Deaconess institutions. The State shows its friendly attitude to the Motherhouses by granting to them the same protection which all religious and charitable institutions enjoy; and the Deaconess Houses on their part give their

valuable services to the State and to local communities during seasons of national calamity, such as war or pestilence, and by taking charge of their charitable institutions.

V. MANAGEMENT.

The management of the Deaconess Houses is entrusted to a Board of Managers, elected by friends and patrons of the individual house (Deaconess Association, with a Board of Managers at its head), drawn from the clergy and laity, men or women, the former predominating. If a Deaconess House has a Hospital under its direction, there is always at least one physician in the Board of Managers, but not one of the staff. The Board of Managers represents the institution in all external business matters; it likewise elects and appoints officers, inclusive of the Pastor; the Sister Superior only with co-operation of the Sisterhood. The interior management and direction is entrusted by the Board of Managers to the Pastor and the Sister Superior, who, as the Directors, have to lay before the Board regular reports on all important matters in the internal affairs of the institution, and on the whole condition and development of the work; they have to ask its approval of special and larger expenses, and for the establishment of new stations.

Pastor (Rector, Inspector, Vorsteher) and Sister Superior (Oberin, Mutter) are co-ordinate. This is a principle established by the General Conference as a condition under which alone Motherhouses can be received into its union. The Pastor and the Sister Superior have their common as well as their separate duties. Among the former may be mentioned reception, training, admission, consecration, dismissal of Sisters; establishing or relinquishing of new stations, and making the necessary appointments for the outside stations and in the Motherhouse itself.

To the separate duties of the Pastor belong all proper clerical functions, the correspondence, all editorial work, the direction of the theoretical instruction of the Sisters.

The Sister Superior is the Mother of the House and as such has the management of the entire household as well as the supervision of the house-keeping department, and being the first of the Sisters she directs all their ministrations.

The physician has no share whatever in the management of the House. His duties are limited to his professional orders, which the Sisters must strictly follow.

The Directors in many Houses are assisted by a Council of Sisters (Interior Council, Conference of Sisters) composed of the most experienced older Sisters, in smaller Houses of all consecrated Sisters, who are heard in all questions of importance, and have power to act in all matters that concern the Sisters exclusively.

VI. THE SISTERHOOD AS THE NUCLEUS OF THE HOUSE, AS A COMMUNITY.

The Community of the Deaconess House is formed by the body of the Sisters, which includes all consecrated Sisters together with those who have been regularly received as Probationers or Associate Sisters. The consecrated Sisters form the nucleus of the Sisterhood and enjoy certain privileges. The consecrated Sisters of many Houses wear silver crosses as insignia. The outward marks of the Sisterhood are the title Sister, as well as the costume worn by all those who belong to the same Motherhouse. It is not the habit of an Order, but merely a plain, dignified and yet practical garb, not subject to the changes of fashion, retaining the manner of dress at the time of the revival of the Female Diaconate, with manifold variations in color and cut according to different Houses.

The invisible bond which unites all Sisters is their common faith and common service of the Lord, and their love with which they minister to each other.

The consecrated Sisters act as a community in the election of the Sister Superior, and possibly of other leading Sisters, and at the consecration of Probationers.

All the members of a Sisterhood are equals. There are no grades of superiority.

VII. RECEPTION, TRAINING AND EDUCATION OF THE SISTERS.

Unmarried women and childless widows from 18 to 36 or 40 years of age are received into a state of preliminary probation of six weeks to one year, after having satisfied all the conditions (which mainly consist in acceptance of the Faith of the Church, health of body and soul, good reputation, sufficient mental ability, consent of parents). From that moment they are subject to the rules of the House. The subsequent course of training varies greatly in the different Houses. But everywhere during the period of probation special care is taken that their Christian Faith and life should be further developed by religious instruction. The applicant, besides a review of all the elementary branches of study, receives thorough instruction in all the details of her calling; its history and aims, as well as technical training (also embracing medical instruction). The theoretical training continues after the year of probation, often even after consecration. Singing is universally practised and proves to be an essential feature in all the Motherhouses.

VIII. THE SISTERS' MINISTRY.

The Sisters are employed in the different fields of labor, according to their abilities. The principal classes are: teaching, nursing, and house-keeping Sisters, to which the Sisters are assigned according to their individual gifts and abilities. In the different stations the Sisters work under the direction of the Sister Superior and under the Sisters in charge. Com-

petent Sisters are, at least two in number, sent to outlying stations, and there they are subject to the supervision of a local Board of Managers, and, if in parish work, they are subject to the "Pastor loci."

IX. RECREATION AND PROVISION IN OLD AGE.

Each Sister gets her holidays at suitable intervals and of varying duration, which she is at liberty to spend in the Motherhouse, or if possible in special Houses of Rest, or with her own family.

The Motherhouse provides the Sisters with all necessities of life. The Sister remains in possession of her private means and has free disposal of the same. All Sisters, without exception, receive the same food and dress. Only in some Houses there is a difference between the Probationers and the consecrated Sisters in regard to pocket-money. The Sister works without pay, but she is supported by the Motherhouse, which provides her with lodging, board and clothing (or their equivalent in money) and with pocket-money.

The Sisters do not accept presents.

The remuneration for the ministry of Sisters of outlying stations goes directly to the Motherhouse. Old and invalid Sisters find their well-earned rest in the "Feierabendhaus," House of Rest, of their Institution, and are taken care of until their end.

CONCLUSION.

As no House in Europe is an exact copy of another, so we, here in America, are trying not to be mere imitators. And yet as all younger Houses, in the main, like to learn from older institutions, thus we also like to regard our trans-Atlantic models with reverence and admiration, and ought to be on our guard against rash changes, adaptations or reconstructions. In this country as well as in the old, all things should be done on the well-tried principle: *In necessariis unitas, in dubiis libertas, in omnibus caritas.*

This paper, the reading and discussion of which occupied the latter part of the morning and the first part of the afternoon session on Thursday, was followed by the paper, prepared by the Rector of the Milwaukee House, Rev. J. F. Ohl, on

THE FEMALE DIACONATE IN AMERICA OUTSIDE OF THE LUTHERAN CHURCH.

IN some respects Theodore Fliedner may be classed among the most remarkable personages of this century. A plain man, the pastor of an obscure parish, having neither brilliant learning nor the gift of eloquent

speech, he yet accomplished a work that in the magnitude of its results has become the admiration of the Christian world. What others before him had desired, but concerning which they had only vague and indefinite ideas, assumed definite shape in his mind and rapidly unfolded itself in a most practical and efficient form. That in the short space of sixty years there should come into existence over seventy Motherhouses—many of them of large proportions, modeled in all their essential features after the original pattern at Kaiserswerth—is in itself a most striking tribute to the clear views and excellent judgment of Fliedner as to principles, form and methods; and that no Motherhouse has yet succeeded that has to any considerable extent departed from the lines laid down by Fliedner, only serves to make his wonderful genius for organization and adaptation so much the more conspicuous. Different Motherhouses may indeed represent somewhat different types of development, but the fundamental principles underlying all those that may be considered normal, are essentially the same. Houses that ignore these principles and set aside the lessons taught by experience will never become real Deaconess Houses. With this thought in mind let us consider

THE FEMALE DIACONATE IN AMERICA OUTSIDE OF THE LUTHERAN CHURCH.

Various questions at once suggest themselves. Is the so-called Female Diaconate of other churches in America the same as that of Europe and the Lutheran Church? Are the so-called Deaconess Houses and Deaconess Training Schools what we understand by the term Motherhouse? Are the fundamental principles, the methods pursued, and the objects kept in view, those that have made the Female Diaconate of Europe what it is? Is the spirit of the work the same here that it is there?

These questions can best be answered by taking up in detail the representative institutions of other churches in America, and examining more closely their organization, administration and methods. As perhaps the most important and numerically the strongest, let us consider

I. THE METHODIST EPISCOPAL HOUSES.

It is only about ten years since the Methodist Episcopal Church first took up the deaconess cause. Among the first to give it attention was the Rev. Dr. J. M. Thoburn, now Missionary Bishop of India, who with his wife and sister felt the need of trained women helpers in that country, and connected the deaconess idea to some extent with the project they had in mind for securing such help. "Early in 1886," writes Dr. Thoburn, "we came over to America, and I began at once to put the plan before the public. Going on our way we reached Chicago and here found Mrs. Lucy Rider Meyer with the same problem in her mind, and busy not only pondering the subject, but arranging to carry it into effect. At other points I was

surprised to find that God was stirring up the same conviction in the minds of leading men and women." The plans of Mrs. Meyer took practical shape in the opening of her Training School in Chicago, October 20, 1885, designed more especially for training women for City, Home and Foreign Mission work. Not quite two years later, in June, 1887, the Chicago Deaconess Home came into being as a direct outgrowth of the Training School. In the following year, on May 18th, the General Conference gave the work official recognition by enacting regulations for it, and making these a part of the Discipline of the Church. Now Deaconess Homes began to multiply, and before the end of the year the first Conference of the friends of the cause was held in Chicago, for the purpose of enacting a plan to secure uniformity in the deaconess movement, proposing rules for the Homes, terms of admission, and plans for training, and a course of study. According to the Ninth Annual Report of this Conference, May, 1896, there are now 35 Deaconess Homes of the M. E. Church in the United States, 6 in Germany, 8 in India, 1 in China, and 1 in Africa,—a grand total of 51 in the world, with 400 deaconesses in the United States, 145 in Germany, 33 in India, 7 in China, and 5 in Africa,—a total in the world of 590, with 80 more in course of training.

The plan under which these Houses are organized and operate is set forth in the following language of the Discipline :

"The duties of the deaconesses are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and relinquishing all other pursuits devote themselves in a general way to such forms of Christian labor as may be suited to their abilities. No vow is to be exacted from any deaconess, and any one of their number is to be at liberty to relinquish her position as a deaconess at any time. In every Annual Conference, within which deaconesses may be employed, a Conference Board of nine members, at least three of whom must be women, shall be appointed by the Conference to exercise a general control of the interests of this form of work. This Board is empowered to issue certificates to duly qualified persons, authorizing them to perform the duties of deaconesses, in connection with the Church, provided that no person shall receive such certificate until she shall have served a probation of two years of continuous service, and shall be over twenty-five years of age. No person is to be licensed by the Board of Deaconesses except on the recommendation of a Quarterly Conference, and this Board must be appointed by the Annual Conference, and must report both the names and the work of the deaconesses annually ; and the approval of the Annual Conference is necessary for the continuance of any deaconess in her work. When working singly each deaconess must be under the direction

of the pastor of the church with which she is connected. When associated together in a Home all the members of the Home must be subordinate to and directed by the superintendent placed in charge."

It will be seen from this that between the work as taken in hand by the Methodist Church and our conception of it, there are some points of agreement, but many more points of disagreement. Both among them and us there is a distinct recognition of the Scriptural and churchly character of the office; and they go beyond us in giving their deaconesses the same *official* recognition and place in the Church that they give their local preachers and other lay helpers, and in allowing no one to exercise the duties of a deaconess who has not been duly recommended by a Quarterly Conference and licensed by the Board of Deaconesses. This puts the whole matter directly into the hands of the Church, and under the care and control of the Church.

They also agree with us in exacting no vow from a deaconess, and leaving any one at liberty to relinquish the work should she have sufficient reason for doing so. Whether, however, consecration means the same to a Methodist deaconess that it does to a Lutheran, may well be questioned.

As to the *duties* of Methodist deaconesses there are also points of agreement with us. Thus they are "to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing all other pursuits, devote themselves in a general way to such forms of Christian labor as may be suited to their abilities." Here again in common with us there is a clear recognition of woman's peculiar fitness for the work of mercy, and above all an acknowledgment of the efficiency of this form of Christian effort as an aid to the pastoral office, especially in parish work. But here also begins the divergence. Whilst theoretically the duties of Methodist deaconesses seem in the main to be the same as those which we attach to the office, in spirit and practice they are not. The Methodist deaconess is first and above all a *woman evangelist*, visiting from house to house, reading the Scriptures and praying with families, conducting mothers', children's, temperance and Gospel meetings, and in short performing functions that belong properly and chiefly to the ministry of the Word. In the reports furnished by the different Houses numerous conversions are spoken of as the result of deaconess effort, and minute statistics are given of the number of calls made, of the number of opportunities for Bible reading and prayer, of the number of meetings conducted, etc. Thus the aggregate of calls made in the United States during 1895, largely for purposes of this kind, was 262,416, as over against 1,977 patients cared for in hospitals, and 3,200 in their own homes, whilst 11,060 religious meetings were, during the same time, conducted or assisted in by deaconesses.

It is this kind of work that the Methodist Year-Book of 1896 places in

the front rank. It next mentions as the work of deaconesses the conducting of kindergartens and other educational and industrial schools, visiting in prisons and police stations, conducting orphanages, assisting in hospitals, editing papers, nursing among the sick poor, caring for friendless old folks, etc. Evidently what is elsewhere looked upon as *the* work of the Female Diaconate is in the Methodist Church given a very subordinate place. I quote from one of their own men, the Rev. Dr. Jacob Rothweiler, a member of the Executive Committee of their National Deaconess Conference, who says: "There seems to be a great difference of opinion as to what the office of a deaconess really is. Many of our American friends understand only a missionary lady, while our (*i. e.*, German) conception of a deaconess is that of a Christian woman who gives herself wholly up to the hard work of caring for the sick, poor or orphan children, the poor and needy. . . . All this requires a great deal of self-denial and full consecration to the work on the part of every deaconess, indeed on the part of all who enter into the work of building up and carrying on deaconess work." When Dr. Rothweiler says that many of our American (*i. e.*, Methodist) friends understand by a deaconess only a missionary lady, he states the case quite correctly. Such a conception is in fact a total misconception. It makes matters that are secondary the chief thing. It magnifies certain minor functions of the office, but fails to understand its chief functions. It gives prominence to such sides of the work as belong rather to the ministry of the Word, but does not comprehend those scriptural and historical principles that make the Female Diaconate primarily a ministry of mercy. To do the work of a real deaconess means more than to warn and admonish the impenitent, or to speak words of sympathy to the afflicted and sorrowing, or to carry flowers to a sick-room, or even food and clothing to the hungry and naked. It means such personal, self-denying, direct service as the Good Samaritan rendered the half-dead man by the wayside. It means the giving of one's labor, and substance, and comfort, by day and by night, whenever and wherever needed, for the relief of physical as well as spiritual needs. And it is only where the principle is recognized that the Female Diaconate is primarily a ministry of mercy, and not a ministry of the Word—for which the Head of the Church has made other provision—that it can unfold itself in its real beauty and power.

Starting with a fundamental misconception of the character of the office itself, we are not surprised that the Methodist idea of a Deaconess House is also totally false. The Deaconess Houses of the Methodist Church are not Motherhouses as we understand the term. Their very organization is radically different. They are not institutions having a Rector or Pastor at the head as director and spiritual father, and an Oberin as his helpmeet and the mother of the house. They do not recognize the principle that for the proper training of deaconesses the House must, as an institution of the Church, be under the constant care and guidance of the Church's chief office, to wit,

the Ministry ; that its real life and order and power are not dependent upon external rules and regulations, however necessary these may be, but upon the Word ; and that the very heart of such an institution is therefore its chapel, where the Word is broken daily, and to which all go like Mary, to sit at the feet of Jesus, and to be taught and edified, refreshed and strengthened. Where all this is lacking, everything is lacking that helps to make the real Motherhouse ; and how impossible it is to build up on any other foundation is abundantly proven by the experience of several European houses. Thus the older Stettin House, after an existence of 35 years without its own pastor, had only 36 sisters and 10 fields of labor, whilst Bethanien, at the same place, begun 18 years later, but properly organized from the beginning, in 1894 numbered 236 sisters, engaged in 111 fields of labor. Halle, owing to a number of causes, but chiefly to the lack of a pastor who devoted all his time and energies to the development of the House, had at the end of the first decade of its history but 4 deaconesses and 5 probationers, and only began to grow when its organization and methods became normal. Now its sisterhood numbers over 160.

Nor are the Methodist Houses Motherhouses viewed from a practical standpoint. Very few of them have a hospital, and a comparatively small number of their sisters are nursing sisters, though for the proper training, *i.e.* Erziehung, of a deaconess, Krankenpflege is for many reasons indispensable. Finally, the sisters of a Methodist House do not form a compact sisterhood of that house, to which they remain permanently attached, but are now here and then there,—a state of things that cannot give one the support that comes from the consciousness of being for life a member of a particular community, and the daughter of a particular House. How all this is viewed by one of their own men, let us learn once more from Dr. Rothweiler. He says further : “ By the term Deaconess the German does not understand a missionary, either city or foreign, but a Christian woman who has consecrated herself to serve the Lord and the Church in caring for the sick, the children, the poor and the needy. She is a child and inmate of a home which we call the Motherhouse. She has such a relation to her Motherhouse that we call her the daughter of the same, and under its direction she is trained, used and cared for during her lifetime, unless properly disconnected from the same by her own act, or by due process of the law of the House. Thus a German Motherhouse is the home, a preparatory school, and also a place of rest in sickness and old age. It is indeed the perpetual homestead of deaconesses as long as they continue in connection with and under the control of the Home, whether at work in the Home or elsewhere outside.

“ Do we need such Homes in the United States in the Methodist Episcopal Church ? Indeed we do need them, and without them our whole deaconess work would have no permanency and its final outcome would be a failure. Have we any such Homes now ? I am sorry to say, that as far as

I know we have not up to this time a proper Motherhouse in the Methodist Episcopal Church in this country. The Elizabeth Gamble Home in Cincinnati, and the Chicago Home perhaps come nearer it than any others. We have as a Church perhaps not started exactly right; we went forward before we were fully prepared; we ought to have had first a good Motherhouse, before we attempted to send children out in the Church and world. We have, it is quite true, a large number of so-called Deaconess Homes in the Church throughout the country, but they are not Motherhouses, and many of them ought not to be called Deaconess Homes, but Mission Stations, for they only contain city missionaries and none who can properly be called deaconesses."

Summing up we may say that whilst there are certain external points of similarity and indeed agreement between the deaconess work of the Methodist Episcopal Church and that of Europe and the Lutheran Church in America, there are vastly more points of disagreement. The whole work in the Methodist Episcopal Church is in the end different in conception, in spirit, in organization, and even in the objects it pursues. It is deaconess work after a fashion, but not after the fashion which has given the work its distinctive character elsewhere.

Another group of Houses in the United States, perhaps only second in importance to those of the Methodist Episcopal Church, are:

II. THE INTER-DENOMINATIONAL HOUSES.

How many may be thus classified I have not been able accurately to ascertain. The following have come to my notice: Dayton and Cincinnati, Ohio; the German Evangelical House at St. Louis, Mo.; Tabernacle, Lincoln, Neb.; with Houses in process of formation at Evansville, Ind., New Orleans, La., and Buffalo, N. Y.

With the exception that the St. Louis and Lincoln Houses seem to be managed entirely by members of the German Evangelical Synod of North America, and that the Superintendent of the Dayton House belongs to the same body, the latter House may probably be taken as a type of all the rest. This is managed by a Board of Directors chosen from the different Protestant Churches of the city, and has a hospital in connection with it, in which 719 patients were treated last year, 533 of whom were free patients. It would seem that this House has much more of the character of a true Motherhouse than the institutions of the Methodist Church. It puts a proper estimate upon the educational value of Krankenpflege; in its Constitution at least, the Society managing it puts the Motherhouse before the Hospital, and correctly places the latter in the service of the former by declaring that the object of the Society shall be: (1) The attendance and care of sick persons by well-trained Christian deaconesses; (2) The establishment and maintenance of a Protestant hospital. Its course of instruction embraces the subjects usually taught in the older Motherhouses; its terms of admission are

substantially the same ; its internal organization is in many respects similar to that of the European Houses ; and though for the present pursuing only one form of work, it recognizes all the other forms for which the Female Diaconate is especially adapted.

Theoretically at least all this seems quite correct. Whether, however, these principles are understood in their length and breadth and depth, and whether they are consistently carried into practice, may, in the light of the history of this class of houses, well be doubted. When the Superintendent of the Dayton House several years ago published the statement that a Motherhouse was not a *Lehranstalt*, but chiefly a *home* for the sisterhood; that what is usually considered the very crown of the work—the Gemeinde-diaconie—was the manifestation of a narrow sectarian spirit, the evidence of a covert selfishness that in the end led only to lamentable confusion ; and that, above all, Motherhouses should under no circumstances be established on a strictly confessional, *i. e.*, denominational basis, — he certainly awakened the suspicion that in spite of appearances to the contrary, he had no thorough understanding either of the history and spirit of the Deaconess work in the Old World, or of its needs and possibilities in the New. To attempt to make a Motherhouse inter-denominational and non-confessional is to introduce into it an element of weakness that must ultimately lead to its destruction ; or rather it is to place under it the dynamite that will finally tear it to pieces. How can two walk together except they be agreed ? How can the religious and churchly life of a House be developed, and unity of purpose and action be secured without holding to *some* fixed confessional standard ? How can the individual Sister herself become strong unless she knows *what* she believes and *why* she believes it ?

Quite in a line with this misconception is the statement of Dr. Strong in his "New Era," when he says: "Why should there not be in every considerable city such a school and such a home founded and sustained by the co-operation of the various denominations ? There is no sectarian way of nursing the sick, no sectarian way of kindergartening, no sectarian way of lifting up out of pauperism by personal influence. Why should not the various denominations unite in training a body of women for personal Christian ministration ?" But those holding such views fail to see that the confessional basis is demanded not for the sake of the sick and poor and needy to whom the Sister is to minister, but for the sake of the *Sister herself*. She must be taught a clear and consistent belief, not for the sake of obtruding it upon her future charges and thus becoming a proselyter, but that she *herself* may be ready always to give an answer to every one that asketh her a reason of the hope that is in her. Hence a Motherhouse, if it is to be properly developed and come to anything real and substantial in life and practice, must above all things BE a *Lehranstalt*, in which, beside the technical instruction and general culture that are necessary to fit a Sister for her work, she also receives, as indeed the first and chief thing

needed, such a training in the Scriptures and in the articles of the Christian faith according to a fixed confessional standard, as will make her steadfast, immovable, always abounding in the work of the Lord. If the House is to be of one mind and one accord, if each Sister is to be spiritually benefited to the very utmost, and if all are to dwell together in the unity of the Spirit and the bond of peace, this cannot be otherwise.

But even those to whom a deaconess ministers, will be the better or worse cared for in proportion as she is clear in her own faith, and vitalized by the truth she confesses. It is only where the doctrines of grace and of justification by faith alone are fully apprehended, where Word and Sacrament are duly exalted and used as the means to nourish and strengthen the inner life, and where one has come to such convictions, such steadfastness of purpose, and such an overpowering sense of the Saviour's love as to make her say in deepest gratitude :

" Why should I keep one precious thing from Thee,
When Thou hast given Thine own dear self for me ? "

—it is only where such conditions exist, that one can do the best, the most conscientious, faithful, loving and self-denying service,—the service born not of sentimentalism and mere emotion, but of that firmly-rooted faith which worketh by love.

III. THE PROTESTANT EPISCOPAL HOUSES.

The little I have been able to gather concerning these is as follows :

The first Protestant Episcopal Sisterhood in the United States, remotely similar to a Deaconess Sisterhood, was that organized by the Rev. Wm. Augustus Muhlenberg, D.D., in 1852, for work in his parish in the city of New York, and known as the Sisters of the Holy Communion. There is no doubt that Dr. Muhlenberg was led to this step by his study of the Deaconess movement in Germany, and more especially by Dr. Passavant's work at Pittsburgh, which brought the first deaconesses to America in 1849. In a pamphlet published by Dr. Muhlenberg in 1852, containing a paper on the " Institution of Deaconesses in the Evangelical Church," from the pen of Dr. Passavant, Muhlenberg says: " Some of the Anglican Sisterhoods strike us as imitations. They are not genuine productions of Evangelical Charity in its Protestant simplicity. They have a foreign garb, indicative of a foreign taste. The Institution of Deaconesses, of which an interesting account will be found in the present pamphlet, is much more to our mind."

The Sisterhood organized by Muhlenberg is still in existence, and has for its declared objects " Parish visiting, nursing, care of a Training School for Girls, a Home for Aged Women, the Altar Service, Clergy and Altar Vestments, an Embroidery Class, and such assistance as it can render the parish clergy in the prosecution of their work." Its home is the Sisters' House, 328 Sixth Avenue, New York.

More recent in origin are the Order of Deaconesses of the Diocese of Alabama, organized by Bishop Wilmer in 1864, and now having charge of two orphanages and a day school for colored children in Mobile; the Diaconal Community of St. Martha, Louisville, Ky., having under its care the Boys' Orphanage of the Good Shepherd and the Home of the Innocents in that city, and also engaged in work at the Cathedral; the Diocesan Training School in Philadelphia; and the Training School for Deaconesses at Grace House, New York. The last of these was established in October, 1890, and organized according to the Canon passed by the General Convention in 1889, formally establishing the Order of Deaconesses. In order to learn how the Episcopal Church views the Deaconess cause, how it deals with the subject, what provision it makes for training women for the work, and what it expects of them, it will suffice to recite the Canon, which is as follows:

1. Unmarried women of devout character and proved fitness may be appointed to the office of a Deaconess by any Bishop of the Church.

2. The duty of a Deaconess is to assist the Minister in the care of the poor and sick, and the religious training of the young and others, and the work of moral reformation.

3. No woman shall be appointed to the office of a Deaconess until she shall be at least 25 years of age, nor until she shall have laid before the Bishop testimonials certifying that she is a communicant in good standing of this Church, and that she possesses such characteristics as, in the judgment of the persons testifying, fit her for at least one of the duties above defined. The testimonial of fitness shall be signed by two presbyters of this Church, and by twelve lay communicants of the same, six of whom shall be women. The Bishop shall also satisfy himself that the applicant has had an adequate preparation for her work, both technical and religious, which preparation shall have covered the period of two years.

4. No Deaconess shall accept work in a Diocese without the express authority, in writing, by the Bishop of the Diocese, nor shall she undertake work in a Parish without the like authority from the Rector of the Parish.

5. When not connected with a Parish the Deaconess shall be under the direct oversight of the Bishop of the Diocese in which she is canonically resident. A Deaconess may be transferred from one Diocese to another by letter dimissory.

6. A Deaconess may at any time resign her office to the ecclesiastical authority of the Diocese in which she is at the time canonically resident; but no Deaconess, having once resigned her office, shall be re-appointed thereto, unless there be, in the judgment of the Bishop of the Diocese where she resigned her office, weighty cause for such re-appointment.

7. The Bishop shall have power, for cause, after a hearing granted, to suspend or remove a Deaconess from her office.

8. No woman shall act as a Deaconess until she has been set apart for

the office by an appropriate religious service, to be prescribed by the General Convention, or, in the absence of such prescription, by the Bishop.

It will be seen that as in the Methodist Church, so in the Episcopal, there are many points of divergence from the conceptions to which we are accustomed. How their Houses are internally organized and conducted I have not been able to learn, but it is evident that they are not Motherhouses in our sense of the term, but only training schools.

There are various other Sisterhoods in the Episcopal Church, none of which, however, have the character of a Deaconess community. Most of them are essentially Romish in spirit and practice, some even exacting the triple vow.

IV. OTHER HOUSES.

Altogether unique in character, and apparently lacking every essential of a true Motherhouse, is the House begun and presided over by the Rev. J. A. Sprunger, in Chicago, with a branch Deaconess Hospital in Cleveland, Ohio, another at Bloomington, Ill., and an Orphans' Home at Berne, Ind. The whole work is in the hands of an association known as the "United Deaconess Society," of which, according to the constitution, "only the ordained deaconesses and their officers can become full members." The former elect the latter, and though the constitution provides for a small board of trustees, the President, who is Sprunger himself, has almost autocratic powers. Thus, he has supervision over the Society as such, and each department thereof, and over all the property belonging to the Society; he examines all who wish to become deaconesses and decides whether they shall be admitted; he assigns the deaconesses their fields of labor and makes all necessary changes; he discharges all deaconesses who prove unworthy of their calling, all physicians whose character and conduct prove detrimental to the institution, and even has the right to dismiss any member of the Board or Executive Committee if he thinks it beneficial to do so. Of an Oberin, as we understand the term and the duties of her office, there is no mention in the Constitution, but only of a "Chief Matron" who is elected annually by the Board of Trustees and is under its direction, and of a "Matron of the Motherhouse" who takes the Chief Matron's place in case of a vacancy. The term of training of the deaconesses is fixed at three years; the House and Society are described as independent and inter-denominational, and applicants for admission are received regardless of their denominational connection, nor are they expected after consecration to disconnect themselves from the particular denomination to which they belong. Finally, the property owned by the Society belongs to the deaconesses, and shall always remain as such as long as there are any deaconesses in the Society.

The inevitable outcome of such an organization, having no clearly defined religious basis, ignoring all the essential features of a true Motherhouse, and subject to the arbitrary will of one man, will be disintegration.

Last November the Baptists began a work in New York City, under the charge of a society called the "Christian Union for Deaconess Training." Its temporary home is at 312 West 54th Street. The Rev. Leighton Williams, who is at the head of the movement, writes: "Our House had during the first year four inmates, one a nursing deaconess, one engaged in house to house visitation, another in kindergarten work, and the Matron. None of them have as yet been ordained as deaconesses. . . . Our work is to be modeled as far as possible on that of Kaiserswerth rather than that of Mildmay, though neither model will suit entirely, perhaps, for our country. We cannot at present hope for a very large work. Only two poor parishes are now interested, viz., ours (*i. e.* Amity Baptist) and the Second German Baptist Church, but we hope to get the Baptist denomination gradually to take an interest in it."

The Bethesda House, in Cleveland, Ohio, is supported by an interdenominational society known as the "Verein für christliche Kranken- und Armenpflege," but its internal management is in the hands of members of the Reformed Church. The Superintendent is the Rev. Dr. J. H. C. Roentgen, and the Oberin Katharine Broeckel, from Zürich, Switzerland. This House was first opened in November, 1894, and now numbers six Sisters, including probationers. At present it devotes itself entirely to the care of the sick in its small hospital and in private families, but hopes in time to be able to take up other work, more especially Gemeindepflege.

Letters addressed to a number of other places at which small Houses are said to be located, brought me no answer.

And now, what is the first practical lesson we may learn from this survey? It is, that beyond such adaptations as the altered religious and social conditions in America may make necessary, there must be no experimenting. To insure a healthy and normal development of the work, the fundamental principles upon which the Female Diaconate of Europe has been built up, cannot be ignored; and the lessons that an experience of sixty years in this work has taught thinking men and women, cannot be thrust aside. If we would get real deaconesses there must be a thorough understanding of the subject in both its Scriptural and historical aspects; right organization; properly qualified persons to direct the work; and above all such a conception of the character of the office itself as will neither unduly exalt it on the one hand, nor drag it down to the level of a mere secular activity on the other. Whether we define the Female Diaconate of modern times as an office of the Church or not (using the term "office" in its stricter sense), the fact nevertheless remains that the deaconess of today *is* a minister of mercy and one of the helps of the spiritual office as much as her sister of the Early Church was, and is specially set apart to this ministry by the laying on of hands and prayer. And if this is the case, if she enters actively into the service of the Church, then most of her training and activity must be primarily directed by the Church's spiritual office,

and her inner life be nourished and strengthened by the Church's means of grace. Then will she become and be indeed a handmaiden of the Lord, giving her love and labor and life to the sick and suffering, the poor and needy, the ignorant and helpless, the fallen and degraded of every kind, going in the Name and strength of the Lord whenever and wherever duty calls, seeking neither reward nor honor, but content and happy to serve Him who first served her.

A second lesson. Even though the practical purposes aimed at may be very different, I have nevertheless been especially struck by the full provision made by the Methodist and Episcopal Churches for the training of their Sisters. In this respect, if in no other, their "Training Schools" somewhat resemble Neuendettelsau. I believe it was Lœhe who said that a deaconess cannot be too intelligent. She must fill so many places in which general knowledge, quick perception, and sober judgment are necessary, and is thrown into contact with so many people of superior intelligence, who, by reason of her office expect a great deal from her, that for her own comfort as much as for the sake of work, she needs to be well furnished both in heart and mind. But enlarged views, broad conceptions, deep penetration, and a correct estimate of the many problems and conditions with which she has to deal, can only come with careful study and reflection. "Genuine culture imparts a beautiful freedom, the mastery over surrounding circumstances, self-reliance, and moderation in all things" (Meyer). Then, too, a deaconess needs the stimulus that comes with increasing knowledge and a growing appreciation of everything that is good. The more intelligent she becomes, and the better she is able to view every subject and the many phases of her calling from the high standpoint of God's Word, the more useful will become her life, the nobler her purposes, and the less will she be exposed to the danger of superficiality and the mere perfunctory performance of her duties.

And this leads to another thought: if a Sister is to keep on growing in grace and in intelligence she must daily, if possible, be given a certain amount of time *absolutely for herself*. Just as the minister needs the retirement of his study for reading, meditation and prayer, so the Sister; neither he nor she can give to others unless they have first received themselves. When once the heart is famished and the mind starved for want of the proper nourishment, then work is no more pleasure, but only unwilling, mechanical drudgery. What wonder, if under circumstances like these, a Sister in time loses the buoyancy of spirit with which she entered upon the work, and that others contemplating this step are repelled? I know very well how the work usually grows much faster than the Sisterhood, and how, when it is fairly thrust into our hands, those, who in number are scarcely equal to the task, will heroically undertake to do what only a larger number should attempt. But in this lies also the danger. Not only does an over-amount of work threaten the spiritual, intellectual, and even physical well-

being of the Sister, but how readily it leads to the conception, especially among new probationers, that deaconess service means *only* work. But Martha, with all her well-meant yet faulty devotion to the Master, was admonished by Him not to forget what was needful *for herself*. One of the first duties that a Motherhouse therefore owes its daughters is to provide for them daily periods of rest and refreshment for heart, mind and body. It may at times be difficult and indeed impossible to observe such periods, but the necessity for them nevertheless remains, and the principle for which I plead must ever be kept in mind. Above all must the thought be banished that a Motherhouse is only an *appendage* to a hospital or some other institution, and therefore of secondary importance, instead of a home for the Sisters for the training of whom hospital, asylum, infirmary, etc., serve only as means. If the latter dominate the Motherhouse and impart to it *their* flavor; if the women who enter find only a superabundance of work, a secular atmosphere, and little of the quiet spirit and devout life that must characterize a Motherhouse and all its stations; if in the constant rush that leaves no time for anything else they soon feel themselves deteriorating in soul, mind and body, when they had been led to look for the contrary, it need not be a matter of surprise when one after the other drops out and little or no progress is made.

A last thought: Whatever may be the Methodist and Episcopal practice regarding the parish diaconate, the fact stands out prominently that these people see in it a most efficient aid to the pastoral office, and, with constantly increasing needs, unlimited opportunities for the exercise of the ministry of mercy. We, too, need to make more of this very crown of the work, especially in large cities, as soon as the number of sisters will allow. No more effective agency could be devised for accomplishing that practical work to which the Church is likewise called, but which in times past has been too much neglected, to wit, the doing of good unto the bodies as well as the souls of men. The social conditions of the present make such work more and more imperative; and with growing disbelief and unbelief an ever-increasing necessity is laid upon the Church to show her faith by her works.

May He who has commanded us to pray for more laborers in His harvest speedily answer our cry, and give us the consecrated hearts and willing hands that are needed at a thousand points.

This paper was interrupted by the hour of adjournment, and its reading and discussion were resumed at the Friday morning session.

On Thursday evening, another service was held in the chapel, at which Rector Ohl preached, in English, on Matthew 9: 35-38, and Rev. Dr. Spaeth, in German, on 1 Corinthians 1: 10.

On Friday morning, the Conference again met at 8 o'clock. After a brief devotional service, the paper of Rector Ohl was again taken up. The next topic, treated by Rev. W. A. Passavant, Jr., of the Milwaukee House, was

THE RELATION OF CHRISTIAN BODIES TO THE DEACONESS WORK AND THE POPULAR PRE- JUDICES AND OBJECTIONS AGAINST IT.

So rapid has been the progress of the deaconess work within the last generation that a widespread interest in the subject has been awakened. This is especially noticeable within the Christian bodies of our own country. Their relation to the work may be described as indifferent, dubious or friendly.

Among the denominations that occupy a position of relative indifference to it may be mentioned the Baptists and Congregationalists. We know of no attempt being made in these bodies to recognize either the importance or Scripturalness of the office of deaconess in the Church.

This is the more strange, especially among the Congregationalists. In the celebrated "Conclusions" of Cartwright and Travers, recorded in Neal's History of the Puritans, is one "of collectors for the poor, or deacons," which says: "Touching deacons of both sorts—viz., *men* and *women*, the Church shall be admonished what is required by the Apostles,"—which directs how they are to be chosen and set apart for their office "with the general prayer of the Church." The chronicles of the Pilgrim Fathers describing the Church at Amsterdam, tell us that there were three hundred communicants, two pastors and teachers, four ruling elders, three able and godly men for deacons and one ancient widow for a *deaconess*, though she was sixty years of age when she was chosen. "She usually sat within her place in the congregation, with a little birchen rod in her hand, and kept little children in great awe from disturbing the congregation. She did frequently visit the sick and weak, especially women, and as there was need called out maids and young women to watch and do them other helps as their necessity did require; and if they were poor she would gather relief from those that were able, or acquaint the deacons; and she was obeyed as a mother in Israel and an officer of Christ."

With the exception perhaps of the "birchen rod" we have here the functions of the original office. Pastor Fliedner mentions the fact that at Wesel, in the Low Countries, there was a female diaconate from 1575 to 1610, but it became extinct because the candidates to the office were restricted to women above sixty years of age. The Congregationalists, it will be seen, have not been true to the traditions of the fathers in permitting these excellent examples to be forgotten.

The Churches that assume a dubious relation to the deaconess work are

chiefly of the Presbyterian family. True, the Southern Presbyterian Church in its Book of Church Order tried to establish the office without the name, in 1879; the German Reformed Church in the United States in 1884 gave it practical recognition; and following the example of the Church of Scotland, which in 1888 completed the organization of its "Regulations for setting apart of Deaconesses," the Presbyterian Church, North, began a vigorous agitation of the subject. In 1893, at the General Assembly of the Presbyterian Church at Portland, Oregon, overtures were presented from the presbyteries of Buffalo, Cincinnati, Long Island, Monmouth, Muncie, New York, Washington City and Zanesville, asking that Body to give forth some deliverance on the subject of deaconesses; urging the great need of such an office in the Church, and citing its establishment in other bodies as a reason for immediately authorizing its revival.

An overture was sent down to the presbyteries to secure the judgment of the Church, but the project was overwhelmingly defeated and only a quasi permission given the congregations to elect or appoint suitable women to act as Parish visitors who might be called deaconesses.

The Presbyterian Church as yet has no clear conception of the Evangelical character of the Female Diaconate and rather discourages its introduction, because "its Biblical warrant is slender," as the special committee upon the subject alleges. It is not in so many words commanded, hence ought not to be introduced, according to the well-known principle of Reformed theology.

Of those who may be called friendly to the revival and development of the Female Diaconate within their respective churches, the most active are the Methodist and Protestant Episcopal. In the Book of Doctrines and Discipline of the Methodist Episcopal Church, as early as the year 1888, there is a special rubric entitled, "Deaconesses," covering Sections 207 to 212, which very clearly defines their duties, control, authority and their terms of office. It makes the office a distinctly churchly one, enrolls the deaconess among the officers of the Church, and places her under the direct supervision of conferences and local pastors. The institutional deaconess—along the lines of her development in Germany—is, however, a personage foreign to this scheme, and even the idea of a parish deaconess is in constant peril of being lost sight of, and a peripatetic city missionary evolved therefrom. Of the more than fifty Methodist Deaconess "Houses," the inmates of which may or may not have taken a "course" at a training school, so-called, there seems to be not one that possesses the essential features or organization of what we understand by a "Motherhouse." The view of the office is superficial and proceeds upon a confusion of ideas as to widely diverse functions of the ministry of the gospel and the ministry of mercy.

The relation of the Protestant Episcopal Church to the deaconess cause, whilst in the main friendly, is conditioned by the theological trend of the

different parties in that body. The beginning of the work by Dr. W. A. Muhlenberg in 1852, in connection with the Church of the Holy Communion in New York, was wholly evangelical and healthy. But unfortunately the idea of a contemplative and ascetic society took root among this early sisterhood, against the repeated warnings of its founder, and the sisterhood of the Blessed Virgin Mary was the outgrowth, which afterwards became an independent organization.

Although the Digest of the Canons of the General Convention officially and explicitly authorizes and formulates the rules for "deaconesses" in the Episcopal Church, the tendency has been to found "sisterhoods" quite independent of ecclesiastical authority, full of the unhealthy sentimentalism of mediæval community life, and cherishing the deadly folly of special union with Christ after the pattern of Roman Catholic "brides" within convent walls. Of the twenty-two houses in the Protestant Episcopal Church occupied by women devoted to religious works, only two, we believe, are specifically deaconess foundations, and these are rather training schools than "Motherhouses" in our sense of the word.

Such, in brief, is the relation of the Christian bodies to the deaconess work. Whilst there is a general agitation upon the subject and an eagerness to learn, there are many wrong conceptions or perhaps rather the lack of a full understanding of the essential character and scope of the deaconess work, which will greatly retard, if it does not entirely prevent in some directions, the growth of this magnificent agency for doing Christ's work in the world of want and helpless suffering all about us.

There are, however, various prejudices cherished and objections urged that are stumbling-blocks in the way of the deaconess work.

The first objection is that

(1) It is a new thing, and therefore of doubtful use.

Answer. The deaconess institution of our day is a new thing in the history of the world, for the modern "Motherhouse" can hardly be claimed as an apostolic foundation, and it is doubtful even whether it was known in the primitive or post-apostolic Church. But the Holy Ghost in the Church just as certainly develops new methods and machinery for carrying on His vaster work to-day, as He did when He gave the infant Church at Jerusalem newer and better methods than had served in the Old Testament Church before. Bible Societies, Publication Houses, and Mission Boards cannot trace their pedigree to the Apostles, and yet the germ of all of them as well as that of the institutional diaconate is found in Scripture, and has been developed by and under the influence of the Holy Spirit.

(2) There is no necessity for such a piece of machinery as a "Motherhouse." The Church ought to attend to her poor and sick.

Ans. A sufficient reply is that the Church as such does not do it, and often cannot do it. As the close family-like life of the congregation languishes because of decaying spirituality or, in many more instances, because

the rapid growth of cities scatters the members and disintegrates the congregation's life and resources, the field of destitution, physical, intellectual and moral, becomes too great and difficult for the single congregation to deal with. Hence it is the Church that, by the concentrated, trained and ever ready resources of the "Motherhouse," can now propose to counteract and overcome these evils. As the age is one that demands specialists, the Church, under the guidance of the Holy Spirit, provides those who make it a special vocation as deaconesses to reach human souls from the physical side, by the ministrations of mercy and compassion. In this view of the case a "Motherhouse" is second only in importance to the theological seminary.

(3) But why this waste of money and lives when volunteer workers are so numerous and ready to look after the poor and needy?

Ans. What is everybody's duty is often nobody's business. The casual labor of women who bestow upon the Church only the crumbs of their leisure, cannot meet the want. Taking up merciful work from religious excitement, or to secure introductions into society, or from other transient motives, and then laying it aside again, is too intermittent a way to accomplish the visitation of the poor, the imprisoned, the reformation of the erring, the training of the young and the care of the aged, the crippled and the sick. The lamentable state of benevolent work throughout the Protestant churches when Fliedner began his plan of training efficient deaconesses for every field of human want, and its condition to-day sufficiently answers the objection.

(4) There is very slender Scriptural warrant and certainly no direct command instituting the office of deaconess.

Ans. If we follow the bright chain of female excellence, beginning with those holy women who followed the Saviour in His journeyings and ministered to Him of their substance, the Marys, Joannas and Susannas, we find it continued unbroken through Apostolic days in the Dorcas, "full of good works and almsdeeds," and many others, and above all in Priscilla, the wife of Aquilla, the Jew of Pontus. The revealed fact of the existence of deaconesses in Romans 16: 1 needs only to be referred to, whilst the remarkable exegesis by Chrysostom of 1 Timothy 3: 11, followed by Wycliffe, in which both claim that the Apostle "speaks of those that have the dignity of the diaconate," an exegesis now endorsed by the best modern scholarship, establishes the Scriptural character of the office and the direct divine requirements for it. God has certainly set His seal to the ministering functions of women, whilst excluding them from the priestly functions of public teaching and worship, and the solemn setting apart of deaconesses to their Scriptural office in the subsequent centuries shows that the Church understood the purpose of her Founder.

(5) But granting all this, does not the distinctive community life of the Motherhouse and its peculiar garb savor so much of Romanism as to make the whole dangerous?

Ans. On the contrary, as the growth of the unscriptural Roman Catholic "orders" and "sisterhoods," with their convent seclusion, irrevocable vows, celibacy, absolute subjection to priestly rule, and other fatal errors, was the deathblow to the female diaconate of the New Testament, so the modern revival and growth of the deaconess cause becomes the surest protection and most vigorous protest against that specious form of Romanism and its aggressions. The advantages of a suitable habit or "garb" for certain classes of workers, as, for example, government and city employés, trained nurses, etc., is so well established that no thoughtful person now misunderstands the modest habit of the deaconesses.

(6) It is probable that deaconesses may usurp the functions of the Ministry, and the Church should be protected against female exhorters and evangelists.

Ans. The history of sixty years of deaconess work in the Lutheran Church has failed to produce a single example of such abuse. The Lutheran Motherhouse clearly, and always emphatically discriminates between the ministry of the Gospel or public teaching, which is the function of men, and the ministry of mercy, which the New Testament teaches to be the function of men and women alike. Each acting in their own well-defined sphere, work under the guidance of the Holy Ghost, who was and is ever to be the inspiration of the Pastor as well as of his Diakonos, or Deaconess, the "servant of the Church," and the "succourer of many."

After the morning recess, the Rev. W. H. Dunbar, D.D., of the Baltimore House, read the following paper :

PARISH WORK IN AMERICA.

DEAR BRETHREN :—I cannot help giving expression to my very great regret for the absence from this Conference of the honored President of my Board, Rev. Dr. Wenner, enforced by reason of his absence in Europe. Out of his years of careful and diligent study of this special work he could, and doubtless would, have brought us many profitable suggestions. In taking his place it is only fair to myself to say that my connection with the work dates back but a year and a half, and during this time, acting as the Executive of my Board, my hands and mind and heart have been absorbed in arranging the details of our newly organized work, so it has not been possible for me to give proper attention to the many problems which face us in this work.

The subject assigned me is specific—"Parish Work;" and yet in a sense it is very general; for parish work must be regarded as the proper culmination of all genuine deaconess work. To this the work of nursing, teaching, Magdalen work are but as means to an end. Well does Wacker say :

"The Motherhouses fitly designate this as the crown of their labors." I am persuaded that it is only in this work that the deaconess movement will find its richest and fullest fruition. Without this all other work is but the blossom without the ripened fruit. It may be sweet and precious, but not altogether "for the Master's use made meet."

And in another sense my subject is specific—"Parish Work *in America*." The intention of this statement of the subject, as given me, may be either to have the speaker give a historic sketch of Parish work in America, or it may be to note some peculiar conditions to be met, requiring certain modifications and adjustments of the deaconess work in this country. I am not prepared to do the former. The organization of our Motherhouse is too recent to have much history. The time has not yet come when our Sisters are sent out to this field of work. For this and other reasons my preference is to meet the other possible intention of this subject. The adaptation of this wonderful work to the conditions of our American church-life is a problem which interests me greatly. It is in some respects a most difficult problem. I believe it to be the problem of problems for those interested in and conducting our Motherhouses and Training Schools. A few statements are necessary to avoid misunderstanding :

In speaking of adapting this work to the condition of our American churches I do not mean that we shall stand aloof from or sever our connection with the work in Europe, or even that we shall depart from the European models in their essential features. By all means let us remain branches of one of them. We must not lose our connection with the older institutions of Germany. But at the same time we cannot close our eyes to the fact that even in our Lutheran Church there are differences of conditions in our European and American churches. If we fail to recognize these and fail to adapt our work to our own conditions, just in so far will our work be a failure. And in this statement I have in mind no distinction whatever between our German and English churches. Of course it is understood that when I speak of American church-life, I do not mean to designate English as over against German. Our German churches in this country are subject to pretty much the same conditions as our English. And I have discovered in my brief experience that the same adaptation of the Deaconess work that suits the needs of the English Church in this country suits also the needs of the German.

Once more let me say that in exalting the parish work I do not want to be understood to depreciate by the smallest particle the value of nursing work and teaching work and Magdalen work. Rather would I exalt these parts of the training to a more important plane, inasmuch as they add to the efficiency of parish work. I ought probably to say also that the chief and ultimate aim of our Motherhouse of the General Synod is parish work. Without this aim it could not exist, could not command the support of the Church. It is not simply to train nurses, nor to train teachers, nor to train

simply Christian workers as such, but to train what shall be distinctively parish workers.

Now to get at this subject let me speak for a moment

I. OF THE NEEDS OF OUR AMERICAN CHURCHES.

I can speak of this as a pastor and from more than twenty years' experience in town and city.

It is certain that there is a grave deficiency in our congregational work, as at present organized. There is much important work which falls between what must be regarded as the pastor's legitimate work or the work which it is possible for him to do, and what it is proper to call upon laymen and devoted women to do. It is a deficiency felt by every faithful pastor. It is a consciousness of work left undone which has led many a conscientious pastor to attempt the impossible, either to find himself prematurely broken down, or his failure all the greater because of his attempt to do the impossible. We have learned long ago that no one man, called upon to fill the office of preacher to a congregation of even ordinary intelligence and at the same time of pastor to a congregation of ordinary size, can begin to meet the demands. He is bound to fail somewhere.

And probably this deficiency has become more apparent and really greater by the disappearance of the Parochial School. Whatever may be said of this institution in our American church-life, it was a strong supplementary agency in the pastor's work in certain directions. It is very certain that it was a power to crystallize and hold together the congregation with its various elements.

To specify as briefly and concisely as possible :—

(1) There is need of special provision for *material ministration*. With all our agencies there is a large neglected class of needy ones in every congregation. We are sometimes led to feel that we have made more ample provision for the heathen, and for the general poor, and for the orphan than for the poor and suffering in the homes of our congregations. Again and again the pastor is made to feel this, as he comes into the homes of poverty and need, or of distress and sorrow. Time and strength are not his to minister to the need. Godly men and women there are, but he cannot call upon them to give time for such work and only very rarely would they be fitted for it.

(2) There is need of provision for *spiritual ministration*. Perhaps in no respect does the faithful pastor's sense of failure become more oppressive than when he feels his inability, amidst the multitude of duties, to reach and minister in a personal way to the spiritual need of every individual. The general ministrations of the sanctuary do not begin to fit every case. Personal ministrations even to all those manifestly in need, are out of the question. Neither can he commit so sacred a work to untrained hands. Where is the pastor that has not felt his inability to meet this everlasting demand?

(3) Then there is need of what I might properly call *Rescue work* in every congregation. There are always men and women going astray. And there are multitudes of children upon whom the pastor cannot lay his hands. They drift out of the Church and are lost. Again and again has the pastor sat and pondered the ever-growing list of delinquents, with a heart saddened and bowed, and yet feeling his utter helplessness.

(4) And there is always need of *House to House Visitations*. I am old-fashioned in this idea, but I feel that I am right. The people of the Church need visitation and spiritual ministrations in the home. And yet the preaching stands first. The preacher dare not neglect his pulpit preparation for general visitation. Hence the need of a new provision in our organized Church work.

(5) Now all this work must be done by some one in an *official way*. Mere irresponsible and promiscuous religious work is not unto edification or to the spiritual health of a congregation. This soon becomes apparent to any pastor who attempts to delegate his work to any person who may have the leisure.

The conditions of the sick and the poor, the alienation of large masses from the Church, the religious destitution of many of the young, the influence of heathen sentiment and worldly lives, the moral degradation of great masses of people who are not reached by ordinary means of grace—these are conditions which require vast enlargement of the Church's agencies in reaching the world.

This, then, is the greatest need on the pastor's side in his pastoral work—a need of which he is ever conscious.

Now let us see

II. WHAT THE DEACONESS WORK HAS TO MEET THESE NEEDS.

My impression grows stronger each day, that the deaconess movement, if properly guided and rightly developed, has capabilities to meet the deficiencies in the present congregational work such as no other movement affords, and such as can be supplied by no other agency. I may be regarded as an enthusiast on this subject. I am willing to be so regarded, for my enthusiasm is founded on my observation of the blessed result of the work for a whole year. I am more and more convinced that this is God's work for the Church in this age.

I think it is pretty well established that the supplementary work of an assistant pastor is not a satisfactory solution of the problem of church work. There is first of all the consideration that it is a very rare exception in our Lutheran Church that a congregation has the means to pay an adequate support to an assistant pastor. Or if such provision can be made, it is very rare that such an assistant pastor can so identify himself with the pastor as to make common interest with him, and so harmonize the work. There is always the perilous possibility and very strong probability of a work

within a work—a wheel within a wheel. With very rare exceptions and under exceptional circumstances the assistant pastor has been a failure. At the very best it must be regarded a very doubtful experiment.

It is equally an established fact that all the lay agencies at work in our American churches cannot supply the deficiency. I say this with all due respect for all such agencies. This is not the time or place to discuss these. But, without any reflection on any of them, it is a fact patent that they fail to meet the deficiency of which we may be conscious in our churchly work. Even the institution of the Sunday-school fails in this. There is some work which the pastor cannot delegate to any ordinary lay agency.

The Deaconess is specially qualified for this work :

(1) In the very first place she is selected because of *special natural qualifications*. And here let me say that to my mind it is most important that we make the standard of fitness for admission to the Motherhouse very high. We cannot be too careful. Our Lutheran Motherhouses should agree on this standard and adhere to it. All the training of years will not make an efficient worker of a tactless woman, or one lacking in the slightest measure in moral stamina and spiritual force.

(2) Then these Deaconesses *devote their lives* to this work. This is a prime consideration. The best lay workers you can find in your churches can give but a small measure of time to the work of the Church. It must of necessity be a secondary consideration. The pastor cannot and has not the right to call on his laymen to supplement his work. In saying this I have in mind with all honor the noble work of our Christian men and women. Their work as Aarons and Hurs cannot be over-estimated. But here are those to whom we can turn, to whom this is to be the main work of their lives—not secondary to anything.

(3) Moreover, the Deaconess devotes her life to *service*. She comes to do the work given her to do in the name of the Master. By the very rules of the Motherhouse she is to know nothing but to serve the Master. What this means as a qualification for work in the Church every pastor and every earnest church-worker can understand. By no possible circumstance can she be drawn into any of the conflicts and controversies which sometimes disturb a congregation.

(4) Then the peculiar *training* of the Deaconess fits her for this work. It needs not that here in this conference of workers in this cause I should speak at length of this. Suffice to say that the Deaconess is only to be sent out to do parish work after years of training in this work and for it. In this training is included first all the little matters of judgment so constantly needed in such work. Then there is the training in nursing and caring for the sick in all kinds of diseases. Then there is the training in the truth of Scripture and the doctrines of the Church. Thus trained, the pastor can send out his Deaconess with every assurance and all confidence. And here again let me say that we cannot make our standard too high.

And it would greatly further our work if our Lutheran Motherhouses and Training Schools could agree on a standard of training which shall be necessary to admit to the office of Deaconess.

(5) Then perhaps most important of all is the relation to the Church of the Deaconess and the Deaconess' work. This requires consideration at length and leads me to consider in general :

III. WHAT IS NECESSARY THAT THE DEACONESS WORK MAY PROPERLY AND ADEQUATELY MEET THE NEED OF THE CHURCH.

I believe there are possibilities for the Church in the line of this work of which we do not dream. At the same time it is to be borne in mind that before the full force of this work can be realized, we must properly adapt and adjust the work in its relation to the Church. This is the great problem of the Deaconess work, and it is a problem the more difficult in this country because of the very conditions of our church-life.

I have a few thoughts to suggest. I regard them as fundamental :

It is of course to be understood that the *idea of the Motherhouse must be very firmly fixed*, and the Motherhouse must be regarded as the great centre of all the Deaconess work. This is absolutely necessary in order that this work may become of permanent value to the Church. From this must emanate the general rules for the conduct of the work. To this the Deaconess must be subject.

But with this idea before us there are several other essential thoughts to be kept in mind :

(1) I hold that the Deaconess work must be *organically connected with the Church*. This is necessary that it may commend itself to and command the proper confidence of the Church. And what is even more important : it is necessary in order that it may hold its proper attitude to the Church. To have it in any sense an organization outside of and independent of the Church would be to my mind fatal. Indeed, it would make it an anomaly ; for from its very nature there can be no true Diaconate, male or female, unless organically associated with the Church, in its nature gaining its power and authority from the Church, in its work subordinate to the Church, and in its results serving the Church.

(2) Then I hold that the Deaconess must do her work under the *immediate direction of the pastor* as the head of the congregation. This is self-evident as a condition of any kind of successful and efficient work in that direction. Without this the Deaconess work might easily become, and probably would, sooner or later, become a disorganizing factor in a congregation. The very work of the Deaconess gives her a ground of vantage. Her influence in a congregation may become simply enormous.

(3) Then, again, the Deaconess must go to this work as a *minister of the Church*. Of this she must herself be fully conscious. Of this the Church must have a clear understanding ; she is not primarily either a nurse or a

teacher. In both these offices others might take her place and fill it just as well as she can.

(4) And so it follows that the Deaconess must be well *trained in the fundamental truths of God's Word and in the essential doctrines of the Church* before she can be sent out to this work. This follows as a self-evident conclusion. The Word of God must not be committed to untrained hands. And I could think it most desirable that our Lutheran Motherhouse could agree on a curriculum of study which shall be made the common standard in training for this special work.

And now I have only time to mention

IV. SOME DIFFICULTIES TO BE MET IN THIS WORK.

(1) Foremost, perhaps, to be suggested, are the *prejudices* of our people. These assume some very curious forms. But trifling as they may be to our minds, so long as they remain they will be found somewhat serious obstacles to the progress of our work. But these are by no means insuperable; they are mostly founded on misapprehensions. Properly understood our work will commend itself. In our own General Synod no work has so rapidly grown into the favor and into the very hearts of our people. We need, therefore, by every possible means, to inform the Church as to the true character of Deaconess parish work.

(2) Then as a matter for perhaps more careful consideration we need to be most careful to define the *relation of our work to our various Church organizations*, such as the Sunday-school, the Woman's Missionary Societies, the Ladies' Aid, the Dorcas Societies, the King's Daughters, etc. There is a twofold danger to be avoided: the one, to avoid collision with them in their work; the other, to avoid absorption by them.

(3) And equal care must be taken as to the *relation to other charity organizations*. In every community there are such organizations outside the Church whose usefulness is recognized by the Church, viz., Hospitals, Old Men's and Old Women's Homes, Orphans' Homes, etc. We can conceive of no more valuable adjuncts to the prosecution of the work of these institutions than is to be found in the trained Deaconess. We will very soon learn that we must clearly define just the relation of our work to these, to avoid its being diverted from its highest sphere in the parish.

(4) Nor less carefully to be guarded against in our work is the matter of *class distinction*. The work will naturally and necessarily be very largely among the poor. But it must not be a work exclusively among the poor. It cannot be any more than can the Pastor's work. The Parish Deaconess has work to do in the homes of the whole parish. She is to be sent to the homes of the rich with her message and service as well as to the homes of the poor. Again and again it comes to pass that in the homes of the rich is to be found the greatest need of just such work as the Parish Deaconess can render. We must not leave the impression that this work is in any sense a class work.

(5) Then I think we will soon find it necessary to make some rules with reference to the matter of *remuneration*. It must remain a matter of free service and pure devotion. But with the conditions in this country we will be obliged, in order to avoid an abuse of charity, in some way to let it be known that so far as possible, at least some remuneration will be expected for this service. I question whether we may not avoid complications by fixing upon uniform rates for congregations who desire the services of a Deaconess, and uniform rates for nursing, etc. This matter will require careful consideration and adjustment.

(6) Another thing to be guarded against is to have our Deaconesses serve a congregation as mere church or congregational *canvassers*. I can only mention this. It is enough to say that it is not their proper sphere of work.

(7) Then again we need to fix upon a policy with reference to our *missionary work*. This in itself opens a vast subject for consideration which I can only touch. Both in the home and foreign fields our Deaconesses can be of immense value. But to meet this demand will require a special course of training.

(8) Then, too, and perhaps as important as any, is the matter of the *relation of our Deaconesses to our lay workers*. It requires no great stretch of imagination to realize how easily our people may come to depend on those trained workers and delegate all their work to them. Probably no result is more likely than this, if it is not most carefully guarded against, and certainly no result could be more deplorable.

(9) Bear with me if I mention one more tendency to be avoided ; I mean the tendency to make of our Deaconesses a *religious order* in any Romish sense. The very character of the office and the work will make it liable to drift in that direction, and will make it just as likely for the Church itself to gradually come to regard it as such. Any such tendency or even such impression in the minds of our people will most seriously mar if not utterly destroy its usefulness in our American churches.

I have already taken too much of your time. And yet I have only been able barely to touch upon some of the points in this great problem. And even as I come to close, others of equal magnitude suggest themselves. But I must close abruptly by simply thanking you for your most kind and considerate attention.

Rev. E. A. Fogelström, Rector of the Omaha House, then read the following theses on the same subject, which are to form the basis of a further discussion of the Parish Diaconate at the next Conference :

PARISH DEACONESS WORK.

By Parish Deaconess work we understand all works of mercy which are performed by Deaconesses who are properly trained and called to serve the young, the sick and the poor, under the direction and for the help of the ministry of the Word, to the building up of the Kingdom of God in the field of a local congregation.

I.

Parish Deaconess work is founded on the Word of God : as some women were permitted, in a special way, to serve the head of the Church, our Lord Jesus Christ, while on earth (Luke 8 : 1-3), so the Deaconess is to serve the suffering members of "the Church which is His body" (Acts 9 : 36-42 ; Rom. 16 : 1, 2 ; Philipp. 4 : 3 ; James 1 : 27 ; Matt. 25 : 34-40).

II.

In Apostolic times Deaconesses were practically trained in the local churches, and no institutions were then needed ; in our days, Deaconesses can be properly trained only in Motherhouses for Deaconesses, from which they are sent out and where they find necessary support and protection in their work.

III.

As the Parish Deaconess is to assist the pastor (Gen. 2 : 18 ; Rom. 16 : 2), the call for such work must issue, not from individual members or societies in the Church, but either from the Church itself or its pastor and council.

IV.

Although the Parish Deaconess in the first place is to serve the suffering members of the local church to which she is sent, her work ought to extend, as far as her strength will permit, even to non-churchmembers, but must always be done in a true Christian spirit.

V.

Only in exceptional cases may the Church accept payment for the work of a Sister ; as a rule her service ought to be done free of charge, especially to the poor, the sick and the unfortunate, both in and outside of the congregation.

VI.

Parish Deaconess work does not take the place of individual work of charity, but it revives, regulates, and leads it to greater blessings both for the Church and the individual.

VII.

As Parish Deaconess work is a connecting link between different classes in the community, over against all influences tending to the disintegration

of society, it must be considered of great importance for the closing up of breaches in the State as well as in the Church.

VIII.

As the sinner most easily perceives and acknowledges his bodily sufferings, the service of mercy is the best means to prepare the way for the Word of God to the heart of man.

IX.

In the establishment of the Kingdom of God on earth, parochial Deaconess work can be a great help, especially in America, where the Church is a free institution.

X.

As the most impressive testimony of the mercy of God "Parish Deaconess work is the blossom of all deaconry," and ought, therefore, to be earnestly encouraged by the Deaconess institutions, the pastors, and the churches.

The discussion of all these papers was of absorbing interest, and it was a cause for devout thanksgiving to God to find that the Conference was practically a unit as regards the principles that must underlie and permeate the work, to insure its healthy development. Each of the Houses represented will be directly benefited by this convention, and the entire work as it is conceived of and carried on in our Lutheran Church in America has, beyond question, received a new stimulus.

The Conference adjourned on Friday, September 18, at 3 P.M. Among the items of business transacted the following may be mentioned:

(1) The Conference did not commit itself to the subjective views of any of the writers.

(2) The Conference is to meet annually, and the next convention is to be held at the Milwaukee Motherhouse during the summer of 1897, the precise time to be fixed by the officers.

(3) The President of the Conference and the Pastor and Sister Superior of the Philadelphia House were appointed a committee to prepare the program for the next meeting. This committee is to receive suggestions from the other Houses, said suggestions to be sent before the 1st of April, 1897.

(4) Pastor Goedel was instructed to get for the next meet-

ing an exact copy of the action of the Kaiserswerth Conference regarding the admission of women, who, having left the House with which they were connected, seek admission elsewhere.

(5) In view of the fact that the Minneapolis House was not represented at the Conference, the following action was taken :

“While sincerely grateful for the complete statistics furnished by the Norwegian Lutheran Deaconess Institute at Minneapolis, Minn., we hereby express our deep regret that said House found it impossible to send delegates to this convention, and earnestly hope that it may be represented at the next Conference.”

(6) The Conference expressed its deep gratitude to the Philadelphia Motherhouse and its good Father Lankenau for the very delightful and generous hospitality it was privileged to enjoy.

PROCEEDINGS AND PAPERS

OF

THE SECOND CONFERENCE

OF

EVANGELICAL LUTHERAN

Deaconess Motherhouses

IN THE

UNITED STATES.

MILWAUKEE, WIS.

October 20-22, 1897

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PROCEEDINGS AND PAPERS.

The Second Annual Conference of Lutheran Deaconess Motherhouses in the United States, was held at the Milwaukee Motherhouse, October 20-22, 1897.

At the Vesper Service on Wednesday evening, the Rev. W. A. Passavant, Jr., spoke words of welcome to the assembled delegates and visitors.

The Conference met for business and the discussion of papers on Thursday morning at 8.30, and was opened by the President, the Rev. Dr. A. Spaeth, according to the Order for the Opening of Synods.

The President read the Principles upon which the first Conference was called and organized.

The roll of Houses was then called, and the following responded by the delegates named :

Philadelphia : Rev. C. Goedel, Pastor ; Sister Magdalena Steinmann, as representative of the Sister Superior, Wanda v. Oertzen ; Rev. Dr. A. Spaeth, of the Board.

Immanuel, Omaha, Neb. : Rev. E. A. Fogelström, Rector ; Sister Bothilda Swenson, Sister Superior ; Rev. Dr. S. P. A. Lindahl, of the Board.

Motherhouse and Training School of the General Synod, Baltimore, Md. : Rev. F. P. Manhart, Pastor.

Milwaukee, Wis. : Rev. J. F. Ohl, Rector ; Sister Martha Gesike, Directing Sister ; Rev. W. A. Passavant, Jr., of the Board.

Norwegian Deaconess Institute, Minneapolis, Minn. : Rev. S. R. Tollefsen, Rector ; Sister Ingeborg Sponland, Sister Superior ; Rev. M. F. Gjertzen, of the Board.

The following visitors were present : From the Norwegian Lutheran Deaconesses' Home and Hospital, Brooklyn, N. Y., Rev. M. H. Hegge, Pastor, and Sister Superior Mathilde Madland ; from the newly organized Norwegian House in Chicago, Rev. J. N. Kildahl ; from the Omaha House, Sister Tena Peterson, now in charge of Bethesda Hospital, St. Paul, Minn.,

and Sister Cecilia Nelson, in parish work at Minneapolis, Minn.; and at the sessions of the second day Mrs. O. J. Waters, Superintendent of the Passavant Memorial Hospital, Chicago; Mr. Frank F. Henning, of the Bethesda Home, Chicago; Rev. William K. Frick, Pastor of the English Lutheran Church of the Redeemer, Milwaukee, at one time Chaplain of the Hospital; and Rev. E. O. Loe.

The rule passed a year ago, limiting the right to vote to properly accredited representatives from the Houses constituting the Conference, but allowing Sisters, and visitors from other Houses the privilege of participating in the discussions, was re-adopted.

The following officers were then chosen: President, Rev. Dr. A. Spaeth; English Secretary, Rev. J. F. Ohl; German Secretary, Rev. C. Goedel.

The discussion of Rev. E. A. Fogelström's Theses on "Parish Deaconess Work," which by action of the last Conference was set for this session, was deferred until the arrival of Rev. Dr. G. U. Wenner's paper on the same subject, and the President proceeded to read his

THESES ON THE TRAINING OF DEACONESSSES.

I.

It is one of the essential features of the Deaconess Motherhouse that it is a churchly training school (Lehranstalt) for the development of the personal religious character, the technical ability, and the general culture, which a Deaconess ought to possess in order to be fit for her work.

II.

In a wider sense, the educational influence of the Motherhouse extends over the whole life of the Sister that is connected with it. The association with fellow laborers, the constant religious influences, the ever growing demands of the practical service of ministering love, must, of necessity, continue to train and develop the Deaconess.

III.

In a narrower sense of the word the educational work of the Motherhouse, as a training school for Deaconesses, is concentrated upon a certain course of theoretical instruction, extending either over a whole year, with only a few hours per week, or limited to a period of about six months, during which time the participants, being as much as possible relieved from the demands of practical work, devote themselves to their studies.

IV.

The first and principal object in the training of the Deaconess must be the development of a strong, healthy Christian character. The proper forces for the realization of this end are the means of grace, the word and the sacraments, in the public and private ministrations of the pastor. Compared with this the training for the different fields of Deaconess work is comparatively easy. Not scholars, not even workers, but characters, Christian personalities are the first aim of our training.

V.

But the true Deaconess must also possess a fair degree of general culture, her mental powers must be trained and developed so as to be able to think, to read, to write and express herself correctly, and her manners must be sufficiently refined, that she may, with ease and self-possession, move in different circles of society.

VI.

In the principal fields of the practical labor of the Deaconess, particularly the nursing of the sick and the instruction and education of the young, the demands of our time are of such a character, that only persons with the very best technical and methodical training can become successful workers in these particular fields.

VII.

The proper persons to take charge of the course of training are the Pastor, the Teaching Sister (Probemeisterin), the Sister Superior (Oberin). The physician also ought to give his assistance in those branches which naturally belong to his province.

VIII.

A pleasant, suitable schoolroom with the necessary outfit of tables, bookcases, maps, etc., is of great importance for the systematic and successful instruction of the Sisters.

IX.

The course of instruction properly speaking ought to cover the following branches :

A review of the elementary branches, reading, writing and arithmetic (Catechism, Bible History) for those only who are in need of such a review.

For those that are sufficiently prepared, Universal History, Geography, Singing. Bible knowledge (including popular Isagogics), Biblical Geography, Church History, Hymnology, Liturgics, Popular Symbolics; the Female Diaconate, its principles, history, fields and branches, the Rules and Regulations of the Motherhouse; an outline of Anatomy, the principles of nursing the sick, bandaging, etc.; the proper methods of instruction in infant schools, Bookkeeping and Paramentics.

After the completion of the regular course there should be at least one hour per week set apart for all the Deaconesses for the continuous study of the Scriptures and the Catechism, and the office of Deaconess.

These Theses led to an animated and instructive discussion which occupied the balance of the morning session. In connection with the 4th a resolution was passed instructing Dr. Spaeth to prepare Theses on "The Relation of the Motherhouse to the Church" for the next Conference.

The Conference resumed its sessions at 2.30 P.M. Prayer was offered by the Rev. F. P. Manhart.

The President having called attention to the presence of Mrs. Eliza Passavant, widow of the late Rev. Dr. W. A. Passavant, the Secretaries were, on motion, appointed a committee to prepare a suitable minute. Said committee subsequently reported the following resolution, which was adopted by a rising vote:

Resolved, That we rejoice in having among us as a visitor to this Conference Mrs. Eliza Passavant, the widow of the late Dr. W. A. Passavant. Being assembled on a spot which is pre-eminently a testimony of his foresight and enterprise, his generosity and devotion in planning and establishing institutions of mercy, we put on record our highest regards for and tender sympathies with the venerable widow, with the assurance that his blessed memory will live among us as the Pioneer of Deaconess work in America.

The next paper was that of Rev. J. F. Ohl on

HOW MAY INTEREST IN THE DEACONESS CAUSE BE STIMULATED, AND DEVOUT WOMEN BE WON FOR THE WORK?

The form in which this question is cast implies first, that a deeper interest in the Deaconess cause still remains to be awakened, and secondly, that many more women are needed for this service. If it is a legitimate question to ask and discuss in countries where the Female Diaconate has been re-established for years, how much more so in a land in which its actual development began only a little over a decade ago! The two parts of the question are really supplementary. If the heart and mind of the Church in general can be won for the cause, the specific interest of many a godly woman will also be sufficiently enlisted to turn her face toward the Motherhouse; and if our Motherhouses in their internal development and external activity reach the standard that each must set for itself, they will in turn become a most important factor in the solution of the question before us. How then may interest in the Deaconess cause be stimulated, and devout women be won for the work?

I.

We lay it down as the first proposition that interest in a cause is stimulated only *by becoming thoroughly familiar with it*. This is as true in the affairs of the Church as it is in the affairs of the world. We seek through the pulpit, the Church papers, by addresses and other means, to acquaint people with the missionary, educational and benevolent operations of the Church, and thus to win their hearts for these ; and the same must be done to induce an interest in the Deaconess cause. But before much can be hoped for in this direction, our *pastors* must become better informed on the subject, and learn to place the proper estimate upon the Female Diaconate as a revived form of Christian and churchly activity especially suited to the needs of our times. It is certainly not inspiring to those in the work, to be asked by one pastor whether the Motherhouse was not a sort of convent ; by another whether a certain sister had taken her final vows ; and to be informed by many more that they had never looked into the subject sufficiently to have even a faintly intelligent conception of it. It would seem, therefore, that the educational process must begin with the pastors ; and in view of present-day needs and the means for their relief, it were well if this process were begun during the years of student life, by providing a course in Diaconics in our Theological Seminaries. But even those beyond this period have many facilities for acquainting themselves with the work. A half a dozen Lutheran Motherhouses in the United States invite the visits and inspection of pastors ; whilst a vast literature in German and a growing literature in English, afford ample information on the subject in all its phases.

But having won the intelligent and sympathetic interest of pastors, it devolves upon them, above all others, to bring the cause to the notice of the *people* and to stimulate *their* interest. This they can do in various ways. The Gospels and Epistles of the Church Year will give them many opportunities to speak of the subject. They can take up its systematic study in their Young People's Societies. They can call attention to it at various stages in catechetical instruction. And they can bring it to the special notice of such young women members as God has endowed with the gifts for the work. But all this must be done with that sobriety of judgment and statement that can come only from a proper knowledge of the subject. The sentimental, romantic glamour that some may be disposed to put upon the calling does as much injury to the cause as the low estimate put upon it by others. Sentimentalism has no place in the work, and any woman who is drawn into it by reason of a certain halo of this kind thrown around it, will, by actual experience, soon find that she has entirely mistaken her calling. Whether or not the Female Diaconate of to-day is an office of the Church in precisely the same sense that it was in the Early Church, it nevertheless seeks to be and is what it then was, to wit, one of the helps of the pastoral office. This does not mean that the Deaconess is now and then to take the pastor's place as a preacher—even if it were to

present the cause for which she stands, or that she is to be a sort of woman evangelist; but it means that under pastoral training, care and oversight, she is to fulfil the duties of *that* ministry which the Apostles specifically committed to the Diaconate as a ministry of *mercy*. As such she is by her work rather than by her word the pastor's most efficient aid, inasmuch as in numerous instances her labor of love serves as the means to make the hearts of those to whom she ministers receptive to the truths and consolations of the Gospel.

Now, it is upon this Scriptural and historic conception of the Female Diaconate as a churchly office, emanating originally from the Ministry of the Word itself, standing in closest relation to it, and constantly needing for its right direction and development the nurturing care of the pastoral office, that the chief stress must be laid, not only by those in the work, but also by those who would win others for it. No woman will find enduring satisfaction in it who fails to grasp this fundamental principle in all its length and breadth. To become a real Deaconess, the thought must be as clear to her as it was to the Apostle Paul, that she is a chosen vessel of the Lord, that she has a mission in the world, that said mission is a mission of the Church, that its supreme object is the glory of God, and that for its fulfillment in good and in evil days she needs to depend entirely upon the grace of God as vouchsafed through Word and Sacrament. Such a sober view of the office and work of a Deaconess of course leaves no room for sentimentality on the one hand, nor for false and unworthy motives on the other. It presupposes, as its active principle, an intelligent, living faith and that love begotten by faith, which, without conferring with flesh and blood, is ready to offer body and soul in sacrifice to God. Like the honest, faithful minister of the Word, so the Deaconess must enter upon her ministry and discharge its duties in the firm conviction that she is divinely called to it as a servant of Christ and the Church, and that He whom she is ready to serve and to whom she looks in daily needs, will also be her daily strength.

Such is the conception of the office and work of the Female Diaconate that we would wish to see in the minds of all our pastors, so that with hearts fired for the cause, they may also be able to present it intelligently to others and win their interest. As the Female Diaconate was originally meant to be and again seeks to be the faithful assistant of the pastoral office, so the latter must in turn be the faithful friend and ally of our Motherhouses. There can be no doubt whatever that there are those in our congregations everywhere that are only waiting to be shown where and how they can be of greater service in the Redeemer's Kingdom. Let pastors remember this and include the Deaconess cause whenever they speak to their people of the Church's practical activities. It is, after all, to them that the people chiefly look for instruction regarding all these things, and in proportion as they are zealous for a cause so will the people be.

II.

As a second answer to our question we maintain that *the Motherhouse itself must be a place of which it can always be said: "It is good for us to be here."* When Peter used these words on the Mount of Transfiguration he felt that he was in the presence of the glory of the Lord; and except the Lord build the Motherhouse and His glorious presence can be seen and felt in every part of it, they labor in vain that build it. Hence those who are the Lord's instruments in the building of the house must above all things be clear in their minds as to what a Motherhouse is, and what purpose it is meant to serve. Is it only an annex to a hospital or some other institution of mercy, after the style of the modern Training School for Nurses? Is it designed merely to equip the women who enter it with a certain amount of technical knowledge and skill for their work? And is the exercise of mercy to the unfortunate the chief purpose for which it is established? Such a conception of a Motherhouse would be altogether too narrow. As distinguished from all apparently similar institutions having only humanitarian and philanthropic ends in view, the true Motherhouse is an institution of the Church, established for the Church, vitalized by the Church's means of grace, whose primary object is and ever must be the development of a strong, well-rounded Christian character in those who would give themselves to the Ministry of Mercy in the New Testament sense. As compared with this all the provisions for technical training, however important, must occupy a secondary place. That which the Deaconess, in the name of Christ and in the service of the Church, is ultimately designed to *do*, must get its chief value from what she herself *is*. If she has not experienced the grace of God in her own heart she cannot exercise genuine mercy to others. If she has not herself tasted the ineffable sweetness of Divine Love, she will have no love to give. If she does not herself know the way of life, she cannot direct others in it. And if her faith is only a confession of the lips, instead of a living active principle dominating her whole inner and outer life, her service may indeed to an extent be useful, but it is not real *Diakonie*. Hence the first thought and effort of the Motherhouse must be to make *Deaconesses*, that is, women full of the Holy Ghost and wisdom, who are ready for this particular ministry to place their persons, their acquirements, and their labor at the service of Christ and the Church. To secure this result many things must combine. The house must be filled with the fragrance of a sincere, child-like piety. The chapel with its services must be to each one a real house of bread. The instruction must offer that which is best calculated to reach the end in view. Those charged with the immediate management of the house must themselves be the living embodiment of what is taught. Even the practical side of the house's life must at every point be made to contribute to the development of an exalted character and the highest standard of right living; whilst as a *home* for the Sisters the house must offer them all the love and confidence, the sympathetic interest, good counsel and

protecting care that would be found in the well-regulated Christian family.

Now with these as its characteristic features, the Motherhouse will itself become the most powerful means to attract devout women into its community and to hold them there. Its inner life, its earnest purpose, the opportunities it affords for Christian growth on the one hand and for Christian service on the other, together with the protection and support that it furnishes as a Christian home—all combine to make the true Motherhouse a place in which those who have once thoroughly entered into its spirit and work find it good to be. It will attract and hold devout women by what it *is*.

But the Motherhouse must also win friends for itself and the cause by what it *does*. I do not mean that it shall ever for a moment resort to the sensational methods of the world. The cause is not advanced by cheap newspaper puffery, or by making a show of Sisters on public occasions, but only by what they are and do. Their child-like faith, their loving sympathy, their deep humility, their patient forbearance, their ready obedience, their willingness to sacrifice and be sacrificed—these only will make a lasting impression. If in their whole walk and conversation and in all their doings those among whom they labor can see the Christ-life reproduced and feel the pulsations of a Saviour's love, then will other hearts be touched and new friends be won as by nothing else. The quiet life in God and the sincere, uncomplaining devotion to duty,—not indeed in the spirit of the convent, but with the joyous freshness of one whose faith has brought her peace, will then be the living sermon that will be vastly more effective than many spoken words.

In the end then it is the Motherhouse itself, in what it is and in what it does, that must be the chief factor in winning friends for the cause and women for the work. Sermons and addresses, books and pamphlets, conferences and discussions will avail little if mistakes are made here. A most serious responsibility therefore rests upon those charged with the administration of a house, and upon each Sister as well; and to meet this responsibility all these must seek to do their whole duty to God, to the cause, and to one another.

III.

But no cause, however worthy and good, can hope for permanent success without the Divine blessing. And that this blessing may come, we must with humble and believing hearts ask for it. "Ask, and ye shall receive." "Call upon me in the day of trouble, and I will deliver thee." "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." "This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hear us, whatsoever we ask, we know that we have the petitions we desired of Him." To this means then, the most potent of all,

we must betake ourselves every day, and lay all our needs upon the heart of God. Woe unto us and our cause if we make flesh our arm! They build in vain that trust in their own sufficiency, or only in what man can do. Only the wisdom that is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, can solve the thousand problems to which persons and things give rise in the inner and outer life of a Motherhouse. But this wisdom is from above; and if any man lack it, he is commanded to ask God, who giveth to all men liberally, and upbraideth not, and it shall be given him. The house that in all things first takes counsel of God, that endeavors only to know His mind and to do His will, that seeks and expects all good from Him, and commits all its affairs into His hands, may indeed also have to go through many stages of hard discipline, but it need not wait long to discover that the everlasting arms are after all beneath it, and that in the very face of the seemingly adverse circumstances it is increasing in favor with God and man. Thus will it in the end become the mighty power for good, within and without, that it ought to be, not indeed by man's wisdom and work, but by that grace which enabled the greatest of the Apostles to say: "I can do all things through Christ who strengtheneth me."

And when we ask the universal question of Motherhouses: "Whence shall we get more devout women for the work?" Must we not also look to God for these? Will He be rich in every other blessing and fail in this? Will He allow His work to be established and not supply the workers? Has He not from the beginning continued to put it into the hearts of men to give themselves to the Ministry of the Word, and will He not also direct the hearts of women to the Ministry of Mercy? Yes! we have His express command, spoken by the mouth of His Son: "Pray ye the Lord of the harvest, that He will send forth laborers into His harvest;" and if we devoutly obey this command, the promise that it implies will not remain unfulfilled.

After discussing this paper the Conference took up Pastor Fogelström's Theses on

PARISH DEACONESS WORK.

By Parish Deaconess work we understand all works of mercy which are performed by Deaconesses who are properly trained and called to serve the young, the sick and the poor, under the direction and for the help of the ministry of the Word, to the building up of the Kingdom of God in the field of a local congregation.

I.

Parish Deaconess work is founded on the Word of God: as some women were permitted, in a special way, to serve the head of the Church, our Lord

Jesus Christ, while on earth (Luke 8: 1-3), so the Deaconess is to serve the suffering members of "the Church which is His body" (Acts 9: 36-42; Rom. 16: 1, 2; Philipp. 4: 3; James 1: 27; Matt. 25: 34-40).

II.

In Apostolic times Deaconesses were practically trained in the local churches, and no institutions were then needed; in our days, Deaconesses can be properly trained only in Motherhouses for Deaconesses, from which they are sent out and where they find necessary support and protection in their work.

III.

As the Parish Deaconess is to assist the pastor (Gen. 2: 18; Rom. 16: 2), the call for such work must issue, not from individual members or societies in the Church, but either from the Church itself or its pastor and council.

IV.

Although the Parish Deaconess in the first place is to serve the suffering members of the local church to which she is sent, her work ought to extend, as far as her strength will permit, even to non-churchmembers, but must always be done in a true Christian spirit.

V.

Only in exceptional cases may the Church accept payment for the work of a Sister; as a rule her service ought to be done free of charge, especially to the poor, the sick and the unfortunate, both in and outside of the congregation.

VI.

Parish Deaconess work does not take the place of individual work of charity, but it revives, regulates, and leads it to greater blessings both for the Church and the individual.

VII.

As Parish Deaconess work is a connecting link between different classes in the community, over against all influences tending to the disintegration of society, it must be considered of great importance for the closing up of breaches in the State as well as in the Church.

VIII.

As the sinner most easily perceives and acknowledges his bodily sufferings, the service of mercy is the best means to prepare the way for the Word of God to the heart of man.

IX.

In the establishment of the Kingdom of God on earth, parochial Deaconess work can be a great help, especially in America, where the Church is a free institution.

X.

As the most impressive testimony of the mercy of God "Parish Deaconess work is the blossom of all deaconry," and ought, therefore, to be earnestly encouraged by the Deaconess institutions, the pastors, and the churches.

Pending the discussion of these Theses the Conference adjourned at 5 P.M. to meet again at 8.30 Friday morning.

At 7.30 Thursday evening service was held in the Chapel at which Dr. Spaeth preached in German on 2 Cor. 1: 14, and Rev. J. F. Ohl in English on 1 Cor. 3: 9.

The Conference again went into session at 8.30 Friday morning. Prayer was offered by Rev. W. A. Passavant, Jr. The discussion of Pastor Fogelström's Theses was resumed. At the close of this discussion and after the morning recess, the English Secretary read the following paper, prepared by Rev. Dr. G. U. Wenner, of the Board of the Baltimore House, who was unavoidably absent.

THE PARISH DEACONESS.

In connection with the theses that have been presented to the Conference on the subject of the Parish Deaconess, I have been requested to prepare a paper on the same subject with special reference to the needs of city churches.

The special conditions of such churches are a relatively larger proportion of people who need the Church in her social work, and a relatively smaller number of members who have the leisure and the means to devote to this phase of the Church's mission.

Some of these churches are making heroic efforts to fulfil their duty to the masses, while others are only engaged in an almost hopeless struggle to keep alive amid the constantly changing conditions of their surroundings. Nowhere therefore is the want of such a special ministry, as is afforded in the office of the Deaconess, more apparent than in the churches located in the large centres of population, where the surging waves of a human sea are constantly rolling by. I propose to offer a few thoughts on this question as they occur to one who is engaged in the practical work of the ministry among the crowded masses of a large city, and shall consider the subject of the Parish Deaconess from three points of view:

(1) Her office; (2) Her duties; (3) Her maintenance.

(1) Her office. The Parish Deaconess is a minister of the church to which she is called. This means that she is not merely an employee, hired

to do a certain work. Nor is she merely an assistant of the pastor, engaged for the purpose of relieving him of some of his varied and arduous duties. It means that she stands in such a relation to the church, that all its members are concerned in her work and may contribute their share to its success. The call to labor in the vineyard applies to all Christians, and not merely to a particular class. Nevertheless the diversity of gifts makes it necessary to provide for a division of labor in the work of a church.

The work of the ministry, including that of the Deaconess, is not intended to relieve the rest of the congregation of their responsibility. It is only a means of rendering their work more effective and thus of better fulfilling the social mission of the Church.

It would be a calamity instead of a blessing, if, through the presence of the Deaconess, the voluntary activity of the other members should be suppressed. Rather should her presence be the means of calling forth new forces and awakening other helpers in the work. Nor should the work of the Deaconess take the place of any of the existing agencies, the organized institutions of the Church, such as that of the Women's Society (*Frauen-Verein*) for example. On the other hand, the office may be made the connecting link, through which all the other agencies may be joined more closely to the Church's work, and made more effective in promoting the true ends of the Church.

It is in harmony with this view of her office to provide for her regular installation. At this service an admirable opportunity is presented for explaining the nature of her work and of awakening a wider interest in the cause.

In the nature of the case the office is subordinate to that of the Ministry of the Word, and its highest efficiency can be secured only when it is exercised in complete harmony with the work of the pastoral office. The shepherd of the flock must be the guiding spirit in this as well as in all the other activities of the congregation.

(2) Her duties. These may be divided into three classes.

First, her duties to the children and the young people of the church. One of the duties of the Deaconesses of the Early Church was to prepare the female candidates for the sacrament of baptism. Could not the modern Deaconess render a similar service if she should meet the baptismal procession at the door of the church, and give them a little information and help as to how the child should be held when they present it at the font. It is a little matter, but it would prevent much awkwardness, and would help to recall the work of the sisters of long ago.

On Monday morning she could look over the record of absent scholars, and place them upon her visiting list for the week. Thus many homes are at once opened to her ministration, where she could scatter the good seed.

The Saturday sewing school would find in her the most effective instrument in securing both scholars and teachers.

The growing girls who have commenced the duty of breadwinning in the factory or the store, could be gathered into circles on some weekday evening for intellectual, social and spiritual improvement. The Deaconess might gain the necessary assistance from the congregation for making such an evening profitable in every way. Some elementary training in household science would here find its appropriate place.

I omit all reference to distinctively educational classes for children, as this department properly belongs to the teaching Deaconess.

Second, her duties to the poor. Much of the aid for the poor comes nowadays from the treasury of the state or the community. But the Church has a peculiarly sacred relation to the poor, especially to those of its own communion. The Deaconess may seek out the worthy cases and bring to the family such moral aid as they may need, and may be the means of sending to them from the proper sources the needed material aid. Neither she nor the pastor should personally be the almoners, in order that the poor may not come to regard them as the direct sources of aid. Where there are other means of help from public sources, the Deaconess can best judge to what extent these sources should be used. But her work is principally of a moral nature. One may help not only by taking off the burden, but also by strengthening the shoulders for their task.

Third, a peculiarly congenial task will be to visit the sick. It is true, this is also the pastor's duty. But in many cases the visit of the Deaconess might anticipate that of the pastor. Her trained hand can do so much that a pastor could not do. I need not dwell on this phase of her work. Its importance is evident to all, both in the light of the temporal and the spiritual help that can be given.

In both these spheres, work among the sick and the poor, I would emphasize the fact that the usefulness of the Deaconess consists not only in what she herself does, but particularly in what she can do toward bringing the members of the church in contact with the cases of need.

Besides these principal duties, may I refer to several incidental services?

The flower mission is a beautiful outgrowth of latter times. Our country churches will gladly contribute the buttercups and daisies. The express companies forward them for a trifle. And what a world of joy the handful of flowers brings to the darkened life of many a shut-in in the great city. The Deaconess may be the director of the flower mission, finding both the ready hands to pluck them in the fields and to distribute them when they have come to the city.

The Deaconess of the Early Church aided in the care and beautification of the sanctuary. She can help in our day to make true the word of the psalmist "How amiable are Thy tabernacles." She can see to it that the carpets are mended, the cushions put in order, and above all that the pulpit and altar are properly cared for and prepared for the divine service.

I seem to have spoken only of external matters. But through all this outward work will be felt the influence of the handmaiden of the Lord, and

the true object of all her ministry will find abundant opportunity of being realized.

(3) Her maintenance. While all will be ready to admit the importance of such a work, the practical objection will be made, that the churches cannot afford to support such a helper. They are already burdened with the support of the regular ministry.

I believe the time will soon come when no city church can afford to be without a Deaconess. We have too long required of the pastor an amount of attention to details, a "serving of tables," that has unfitted him for his own peculiar work. The church will be all the stronger when it has the right kind of helpers to do the work.

The maintenance of a Deaconess should come, nominally at least, from the regular church treasury. But for such a special work it will not be difficult to secure special contributions not only from the members of the church, but also from many who are outside of the church, who are in sympathy with the social and humanitarian side of the work which the Deaconess performs.

I hesitate to suggest an additional society, and yet the importance of the work to be done might warrant it. I would favor the formation of a Deaconess Society which might provide to a large extent the means required for the sustentation of the Deaconess. This at least is what we have done in New York, and in lieu of the imperfect manner in which I have discussed this part of the subject I enclose a copy of our constitution, to indicate the manner in which we propose to carry out this work in a practical manner.

This paper was followed by the Theses of Pastor Goedel on the Work of the Sister in the Care of Little Children.

Pastor Goedel supplemented his Theses by a paper on the same subject in German, given here in translation. The discussion which followed was intensely interesting and instructive.

THE SISTER IN THE KINDERGARTEN.

In the Gospel Lesson for Baptism, our Saviour says: "Suffer the little children to come unto Me, and forbid them not." Peter, being reinstated in his office as Apostle, received from the great Chief Shepherd not only the command to care for the larger members of His flock, but also the commission: "Feed My lambs." And to all His disciples the promise of the Friend of children applies: "Whosoever shall receive one such little child in My name, receiveth Me." In these words the holy Son of God lifts the poor children of men to Himself and His own place on high.

The three words of the Lord above cited are enough to give weight to the subject before us. The care of children is just as much His concern as that of the sick, the poor or the aged; therefore it concerns us, in this con-

ference of and for Deaconesses, as well as every true Christian in our land. But more than that. What I have to say about the *Christian Kindergarten*, brings out a great need in our Church. A few Sundays ago, with four hundred children in one of our Philadelphia congregations, I sang the beautiful children's hymn: "Seeing I am Jesus' lamb, Ever glad at heart I am, O'er my Shepherd kind and good." It sounded so fresh and lovely, as only children's voices can sound, to the honor of Him who caressed little children, and gave them His blessing while He was on earth. And yet, mingling with the children's voices, I heard the question: What is our Church doing for these lambs of Jesus, to bring to Him in reality, these who have been baptized in His name? Is not the Sunday-school almost the only means to this end? And what can be done there, in one hour, by teachers mostly themselves untrained, to teach a child the truth as it is in Christ, its Saviour, its loving Shepherd?

I speak here and now only of the very little ones, from three to six years old. What is done for these, that the word of the Good Shepherd may be fulfilled in them: "I am known of Mine; My sheep hear My voice?" What is our Church, with its pure Word and Sacraments, doing for its little children? The answer, in which you must all agree with me, is: Next to nothing! But on the other hand I ask: What can and shall be done for the relief of this exigency? And at once the glad answer comes, from hopeful hearts, full of assurance: *Here the Deaconess can and shall help! She must take hold of this great work.* Teachers for the little ones must be trained in our Motherhouses, and *Christian Kindergartens* must be founded.

As the institution of which I wish to speak is comparatively new and unknown in this country, a few words of explanation will not be amiss. My theme takes up intentionally the *Christian Kindergarten*, as over against the numerous non-Christian Kindergartens, based on Froebel's principle of excluding religion. In the year 1779 the Christian Kindergarten (Klein-Kinderschule) first came into existence, and the names which are associated with its earliest infancy are *Oberlin* and *Louise Scheppler*.¹ This faithful Alsatian pastor and his excellent maid-servant, moved by Christian mercy, made a modest beginning in the quiet Steinthal, for the benefit of the smallest children in the congregation there. The work was taken up in 1816, by Robert Owen, in the prosecution of his social reform, and carried on among the children of his workmen, his assistant being the weaver James Buchanan, the first person who reduced to theory the system of the Christian Kindergarten. This system as established by him, is essentially the same at the present day. Twenty years later Theodore Fliedner joined their ranks, finding, in 1835, a temporary place for this branch of benevolence, also, in the famous garden house at Kaiserswerth. He established, in 1840, the first seminary for Kindergarten teachers, and so placed the institution upon a permanent foundation. Since then, among the

¹ See *Diakonissenfreund*, 1896, p. 72, ff.

Deaconess houses of Germany, the Christian Kindergarten is one of the best liked, and most cultivated fields of labor.² Certain houses, as the Frankenstein and the Oberlin houses, in Nowawes, near Potsdam, were designed from their foundation for the training of Kindergarten Sisters. Beside these there are a number of Deaconess houses, whose entire energy is directed to the education of Sisters who can teach the very smallest children, and carry on parish work at the same time. At the head of these is the good old Nonnenweier in Baden, founded under Fliedner's influence by Mother Jolberg, whose name is cherished in the memory of many faithful Christians in the Fatherland.

Before proceeding any further I am in duty bound to define my position with reference to the above-mentioned Froebel-Kindergarten, as an institution which is radically different from our Christian Infant-school. In 1840, that is forty years after the establishment of the first Christian Kindergarten, Froebel founded his institution in opposition to the former. Rejecting the principle of all Christian education, viz., the leading of the baptized child to Christ and His kingdom, he advocated the education of the natural man by developing and directing his natural faculties. In full accord with his predecessors in the field of pedagogics he considered it unnatural and objectionable to feed the young souls with the word of Scripture and the hymns of the Church, and endeavored to develop the tender plant in a purely human and natural manner.

We recognize the good features in Froebel's method, in the games and occupations of the little ones. Much of it will be thankfully and successfully used in the Christian Kindergarten. But the very principle on which he is building his work defeats the general introduction of his Kindergarten. Among the believing Christians not only of Germany but all over Europe it has proved a lamentable failure. It is all the more painful for Lutherans who are properly informed, to see that Kindergarten introduced not only in our country at large, but even in our own congregations, who seem to be utterly unconscious of the danger which it involves.

Our Sisters must never be expected to serve the Kindergarten after the fashion of Froebel. But they must recognize it as their great and sacred duty to open the way for the Christian Kindergarten into our Lutheran congregations.

The Deaconess-Motherhouse is, for our country also, the proper place where the Christian Kindergarten teacher is to be trained.

(1) Such a teacher must, in the first place, be a Christian person, who loves the Lord Jesus, so that in His name, in gratitude to her Redeemer, not from mercenary considerations, she makes it the work of her life to devote herself to the little ones and to lead them to their Saviour. But I know of no other or better place where such women, ready to serve their Lord, could be found than our Deaconess-houses.

² According to the latest statistics, presented by Dr. Buettner to the Congress for Inner Missions, in October, Sisters from German Houses are working in 725 Kindergartens. This is about one-fifth of the whole Deaconess work.

(2) But such charge of the little ones requires a person who is properly and methodically trained for her calling. The time of extempore nurses is past. Good intentions and love for the little ones are not sufficient. Only such women can take charge of the education of our little ones, as have received full instruction, both practical and theoretical, in all the branches of this work. In the Deaconess-house this course of training is superintended by the Pastor. The instruction proper is given by a sister or sisters who have enjoyed a thorough preparation for this work (if possible, in one of the German Motherhouses). In this manner, with the assistance of other teaching sisters, theoretical instruction is given and the practical exercises in the Kindergarten of the Motherhouse are directed. But all these efforts must culminate in the establishment of a regular seminary for Kindergarten teachers. In our own Motherhouse in Philadelphia a small but successful beginning has been made. One of our Sisters received her instruction from a German teacher, trained in the Kaiserswerth Seminary. She now prepares her younger Sisters for the work among the little ones.

(3) The congregation which establishes and maintains a Kindergarten finds in the Deaconess-house the institution which guarantees a well-trained teacher of its little children. The Motherhouse watches over the work of the Sister and provides for prompt relief in case of necessity. Under such an arrangement the expenses of the congregation are quite moderate. Only a small sum is paid to the Motherhouse in addition to the necessary provision made for the living of the Sister. In case of sickness or old age the Motherhouse provides for the Sister.

(4) Thus the Kindergarten teacher is no longer a private person, subject to any change of sentiment or circumstances. She holds the position of an officer, backed by her institution, by the strong organization of her Motherhouse. Being relieved from all cares of worldly provision or increase of salary, she lives and serves simply for the Lord and His baptized children, knowing that even in her old age she is provided for and upheld by the love of her associates.

Thus the Christian Kindergarten needs the Female Diaconate and the Motherhouses, in order to be properly planted and developed in our country. But on the other hand the Motherhouse itself and the whole work of the Female Diaconate derive much blessing from this particular branch of labor.

(1) It is a common error which in recent times is frequently repeated by representatives of Methodist Deaconess-houses in America, that the Sisters trained after the German type are nothing but sick-nurses. We admit that up to the present time the development of our institutions was such that we could hardly take up other branches of charitable work beside the nursing of the sick. But we must insist that this limitation was only caused by circumstances and not by the principles which underlie our conception of the work. If these were our views concerning deaconess-work we would thereby place ourselves in direct opposition to the German houses which now belong

to the Kaiserswerth Conference. There is not a single one to be found among them that is not engaged in other works of mercy beside the nursing of the sick in hospitals. The Sisters of those houses are at work in 3,642 fields of labor, among these only 685 hospitals, but 1,509 fields of parish work and 725 Christian Kindergartens. We also lay down the principle that the Female Diaconate, as the organized Christian work of mercy, must of necessity develop the other branches also if it is not to become one-sided and sickly. We must have teaching Sisters besides nursing Sisters. Comparatively few are fit to become teachers in our Young Ladies' Seminaries. The common school is under our present circumstances closed to us, unless the Spirit of the Lord should awaken our congregations to do their very best for the Christian parish school. But in the Kindergarten, which demands plain but thoroughly trained Christian women, we recognize our future field of labor, and to it we direct our Sisters who are gifted for this delightful work among the little ones.

(2) The Kindergarten Sister has much more access to the common people than the nursing Sister. Through the children she comes into direct contact with the families. Thus our Kindergarten Sister is well known in the whole neighborhood. One mother tells the other how well the children are taken care of. The Sister, as is her duty, from time to time visits the mother, and the seed cast into the hearts of the children in Scripture-passages, Bible History and precious hymns, finds its way into the houses and not unfrequently into the hearts of the adults. Thus the Kindergarten helps to make our work popular; the Sisters are known and appreciated.

(3) Our parish-work has again been a subject of discussion at this Conference. I am convinced that this field will be the most cultivated and blessed in the future. Through this work a perfect stream of blessing will be carried into our Lutheran congregations. I cannot conceive of a more appropriate and profitable kind of parish-work than that which is connected with Kindergarten-work, after the manner in which I have often seen it in Germany. Two Sisters are quartered in suitable rooms, the one looking after the poor and sick of the congregation, the other taking charge of the little ones in the Kindergarten, if possible in the same house. Their evenings are given to the young women's society, the sewing school and other fields of congregational work. Here also it will be found that the work of the Sister in the Kindergarten is much more readily recognized as a blessing for the congregation, than even the work among the poor and the sick. Thus the whole work of the Diaconate is supported and strengthened by this little branch, and parish-work "the crown and flower of the diaconate" is enriched and fructified by it.

But is the Kindergarten in reality Deaconess-work, that is, a work of mercy which meets a want? Is not the care of the little ones before the time of their attendance on public school a luxury which only a few can afford? Such an idea, wherever it may be found, is due to the Kindergarten of Froebel. For at the very outset he did not mean to do a service

to the lower classes, but to the upper ones. His representatives have correctly pointed out this essential difference between themselves and the Christian Kindergarten, that the latter meets a want of the common people. Wherever the mothers, who are divinely appointed nurses of the little ones, are unable to attend to their sacred duty, from lack of time or ability, or even where the mothers are unwilling to do their duty, there the Christian Kindergarten takes charge of the little ones as the mother's substitute. In all these cases the Kindergarten Sister comes in as an assistant for the greater part of the day (from 9 A.M. to 4 P.M.) watching over the children's bodies and souls, teaching them order and quietness, showing them their heavenly Father and Saviour, instructing them in a pleasant and cheerful manner in singing, playing and all sorts of useful occupations, and thus training the little child of God to all that is good and foremost in the Kingdom of God. We do not need to argue against the foolish objection raised by Rationalists and Infidels, and sometimes heard even from Christians, that such young children should not be bothered with Bible-passages, Bible-stories and Church Hymns! I ask: What kind of food will the souls of our baptized children prefer, the twenty "gifts" of Froebel, so ingeniously graded according to the rules of natural philosophy and psychology, or the one gift of God's Word, adapted to the capacity of the child, and particularly that one Gift, of which it is written: "God so loved the world that He gave His only-begotten Son"? What is better suited to the mind of the child, the silly and shallow rhymes of Froebel and his successors, or the pithy, true utterances of God's Word which follow the child throughout life, and the simple hymns of the heroes of our faith, which continue to edify and to comfort the adult Christian?

Indeed, our Deaconess-houses are charged with a sacred mission, with a great work of mercy in the establishment of Christian Kindergartens. We who mean to hold fast the pure faith of the fathers, have a special call in this country to save at least our youngest children from that current of religious indifference which rules in our lower and higher institutions of learning. We are determined to work for the christianizing of the Kindergarten. Our Sisters are the proper helpers in this work. God grant that we may all carry away from this meeting at least an impulse to take up this sacred mission-work among the little ones, which will be a great blessing to our beloved Church, and a real help to our faithful pastors in their efforts to secure a Christian training of the young, and to have true love of God and a living faith in Christ implanted in the hearts of the little children.

This certainly must be our ideal, that the Deaconess should be a servant of the Church. Give her free access to the very youngest members of the Church, thus fulfilling the baptismal command of our Lord through the ministry of our Sisters, for the building up of the Kingdom of God and for the salvation of our people. In this connection also Luther's word is true: "Wherever the devil is to receive a blow that shall really hurt him, it must be done through the young people that are growing up in the knowledge of the Lord from earliest childhood."

At this session of the Conference special mention was made of the protracted and serious illness, at Bethanien, Berlin, of the Sister Superior of the Philadelphia Motherhouse, Wanda v. Oertzen, and the President was directed to express to her the deep sympathy of this body and to convey its Christian greetings. The latter was at once done by cable in the following words: "Oberin Oertzen, Bethanien, Berlin: Greeting from the Conference, John 16: 22.—Spaeth."

The afternoon session of this day was begun with prayer by Rev. S. R. Tollefsen. This entire session was devoted to the paper of Rev. F. P. Manhart on

PECULIARITIES IN AMERICAN SOCIAL AND RELIGIOUS LIFE THAT MUST BE CONSIDERED IN THE TRAINING OF DEACONESSES IN AMERICA.

The view-point of the writer, is that of one born and reared in a typical American state and community, where in his early life the speech and forms of worship of his ancestors from the German Fatherland seemed rather like vanishing shadows than active realities of a living present. The view-point is, moreover, that of one who long since came to have, as far as the capabilities of his nature allow, an interest in and a sympathy for everything in any land and of any tongue that is at once Christian and Lutheran.

The subject assigned me: "Peculiarities in American Social and Religious Life to be considered in the Training and Work of Deaconesses in America," is important and practical. It is, however, quite indefinite, because of the difficulty of clear and sharp definitions in a subject of such a nature, in a young and growing country still developing from a medley of greatly diverse elements, towards a final unity. No attempt will be made to treat the subject exhaustively. A few topics only will be taken up and broadly sketched. As the various phases must largely overlap, the question of the order of presentation is not considered especially important

LUTHERANISM.

The unity of Lutheranism in the United States, as in the world, is in its inherited doctrine. It never was a unit in organization, though the essential marks of Lutheranism have been authoritatively known ever since the 25th of June, 1530. Lutheranism is represented in the world by the varied Lutheran Churches of Europe, the 17 or more independent synodical organizations of America, missions and diaspora in many lands, and those holding its faith in organizations not nominally or distinctively Lutheran.

In America Lutheranism, as yet, is found among a bewildering variety of tongues, forms and organizations.

A Deaconess must be first a Christian and then a Lutheran. She should be well trained in the principles that are distinctive of Christianity and of the Lutheran Church. She should have a deep and true sympathy with all things Lutheran, but should have no active relation to the divisive things in our household of faith.

E. g., a Deaconess of the General Synod, working as a Parish Deaconess might be sent to congregations in one city where the Common Service, the Abridged Common Service, the Altoona Service, (the Washington Service), the Missouri Service (German), all are in use, in different General Synod congregations. In other places, she might find orders of worship arranged from time to time by pastors individually. In that case, it would not be the place of a Deaconess to do anything but conform to the practice of the congregation in whose bounds she worked and worshipped. Matters of ritual and polity are not directly within the sphere of Deaconesses activity, and much less of their control.

Where different forms of service are authorized by the general church body with which a Training School is connected, it is its duty to see that its Deaconesses are familiar with those forms, and that they understand the principles of doctrine and cultus which underlie them, that their conformity to the established usages in their fields of labor may be ready and edifying.

CHURCHES IN AMERICA.

America is pre-eminently the land of sects and schisms. All of the historical churches of Europe and nearly all of its later sects are found here. Besides, many varieties of sects have sprung up in the fat soil of America. Doctrine, worship, polity, architecture, art, and organization are found in a bewildering variety of excellence and non-excellence.

A Deaconess should not have the sectarian spirit. In connection with her own Church, she has a woman's ministry of mercy to all whom she can providentially serve.

In the doctrines, in the worship of our great historical Church, based on the Gospel of Christ, and legitimate heir of all the Christian centuries whose treasures of faith, worship and life are hers by right of historic continuity, the Deaconess may abide with hands full of Christian labors and her heart full of Christian peace and content, unvexed by the stress of sectarian strife.

LANGUAGE.

The Lutheran Church in the world is a most polyglot Church. In America it is in a most unique position, from the standpoint of race, language, worship, education, and social position and relations. For the most part Lutherans are the direct descendants of people who came to America from other lands than England—America's direct mother-country—

and speaking languages other than the English, or they are themselves such people. Ideas inherited from Colonial America and every period since, jostle with those brought by the immigrants of our day. Lutherans in America worship on every Lord's day in a dozen tongues. To several hundred thousand of them English is the vernacular or its equivalent; to a great majority of the others it is a more or less fully acquired language. By all who value the truth, more than the tongue, of the Fathers of the Lutheran Church, it is realized that the future worship and life of the Lutheran Church in America will be in the English language.

It seems to be providentially determined that in America, English will be the one universal language of government, society, school and church. Any other language will, in time, be found only as a dying exotic or accomplishment. Still, for many years to come Lutherans in the United States will be linguistically, American, foreign, and multiformly mixed and transitional.

It follows then that if an English-speaking Deaconess can also use one of the tongues of the Lutheran lands of Europe, it will always be valuable to her, as a matter of culture, and often of great value to her in the daily duties of her calling.

It follows also that, wherever possible, a Deaconess, to whom English is not her mother-tongue, should acquire that language in addition to her vernacular, that she may, in life, worship, and service, be "at home" in America.

CHILDHOOD.

Peculiarities of American life show themselves to a marked degree in regard to children. The public and the higher schools, the political and party life and activity, the Sunday-school and young people's societies, the free Church with its ideas of voluntary support and giving, its multitude of divisions and sects, and its varied forms of polity and service, the methods and ideals of "business," the varied nature of social life with its heterogeneous native and foreign elements, the newspaper habit—these, with many others, enter as elements into the family life, and potently influence childhood.

Childhood in America has a freedom, and sometimes even a license, which is probably far beyond what is allowed it in any other land. This doubtless brings with it serious problems.

It must mean, at least, that a Deaconess should not only understand child-life in general, but also these particular varieties so often found in the free and changing conditions of life in America.

REFORM MOVEMENTS.

There are reform movements in America almost *ad infinitum*. Many of them are sadly needed. Many of them have curious and interesting features. Some present, in various degrees, combinations of Puritanism, primitive Christianity, science, sense and nonsense.

Taken altogether, they have much influence in shaping the ethical ideas and the daily life of the people. They cannot, and they should not, be ignored.

E. g., the Temperance Reform movement has been the occasion, if not the creator of a conviction among many Americans, that the use, in any measure, as a beverage, of any alcoholic drink is an injury.

Manifestly, among persons or communities where such ideas prevail, a wine- or beer-drinking minister or Deaconess would have little influence for good. There Paul's principle—self-denial for the sake of others—would be a wise rule of action. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. (Rom. 14: 21.)

WOMEN.

In America, the peculiar position of woman is noticed in many ways: her independence in travel, in the varied relations of social life, and in regard to property and business; her relations to the public platform, reforms, government, schools and education, literature, the professions, various occupations and callings, church organizations and activities; her ideals in fashion, dress, society, foreignisms, her influence in the home, in forming ethical standards, etc.

A Deaconess, amid the various and changing types of American womanhood in the highest sense, is to be a Christian woman, and to find the models for her life in Mary, Phoebe, and other women, who are commended by inspiration.

CERTAIN PECULIARITIES.

The American hurries. Such terms, as *hustle*, *rustle*, *get there*, *lively*, *driving*, *competition*, *enterprise*, *business*, are words of honor in the American vocabulary. The American worships success. If that be attained, he frequently overlooks the wrong, oppressive, or wasteful means by which it was attained. "Nothing succeeds like success," is not only a proverb with him, but it is also an end of argument, "a consummation devoutly to be wished."

The American loves to make money. He often devotes himself to the limit of his powers to money-making. He often spends it lavishly on himself. He sometimes gives it in princely benefactions to schools and charities.

The American loves big things. His country is big in expanse, and is full of nature's big things; its achievements and growth are unprecedented; freedom and largeness are in the very breezes of its coasts and valleys, of its prairies and mountains. He cannot but love big things in every aspect of nature, and in every field of human endeavor, and in every thought of his country's present or future.

The American is nervous. His haste, his ambition to reap an hundred-fold the week after he has sown, his admiration of the sharp, the shrewd, the quick, the daring, his lack of care for his body—all conspire to make him a nervous animal.

He is chivalrous, as compared with many. He respects woman simply because she is a woman. The foreigner often respects rank only.

The American is born a free critic. The sermon of his pastor, the policy of the government, the personal acts of the highest officials, are criticised with the utmost freedom before young and old, high and low. Free and unlimited expression of opinion on all questions of theology and politics, life and conduct, is assumed as his unquestioned right or even duty.

Social conditions have undergone vast changes, because in America, as in Europe, there has been a vast industrial revolution. Here its evil effects have been largely checked hitherto. With the enormous growth of cities many grave social problems necessarily arise.

The Deaconess need not have a philosopher's knowledge of causes, but she should have a clear knowledge of the needs of the laboring and the impoverished classes, and how she may do a Deaconess' noble part in ministering to them in their needs and sorrows.

Finally, though my subject is scarcely outlined, America is a new land, composed of many and varied elements. Some types of life, character and ideals—religious and social—are comparatively settled; others are in various immature and changing conditions. There will be a final, as there already is a partial, type of the man and the Christian in America. There will be a measurably final American type of a Lutheran some day. He will hold the faith of the Fathers of 1530 in vessels of American form and color.

Our ever-present duty, amid the change and flux of American life, is to understand and so meet the needs of our fellow-men with the truth of Christ and of our Fathers, in the spirit of Christ, and in full sympathy with all that is highest and best in them, as men, as Americans, as Lutherans, as Christians. If the love of Christ constrain, there will be firm adherence to faith, and wise adaptativeness to the conditions and needs of an American, that is for us a Providential environment.

The following business was transacted at the several sessions of the Conference :

1. The Committee on Statistics reported the present status of the various Houses as follows :

	Deaconesses.	Probationers.	Pupils.	Total.
Philadelphia	29	25	12	66
Omaha	9	18		27
Baltimore	7	7	4	18
Milwaukee	7	15	3	25
Minneapolis	9	20	14	43
Brooklyn	5	8		13
Chicago	1	3		4
Total	67	96	33	196

2. As regards a Sister who leaves one House and asks to be received into another, the following rule was adopted, said rule being substantially the action of the Kaiserswerth Conference covering the same point :

Whenever a Sister who has withdrawn from or been dismissed by one of our Motherhouses, makes application for admission into another House connected with this Conference, the latter House will seek the necessary information concerning the facts in the case, from the former. If that Motherhouse, with an objective statement of the actual facts, advises against the reception of the Sister, her application will be refused.

3. The Secretaries and Rev. W. A. Passavant, Jr., were appointed a committee to report at the next Conference a list of technical terms to be uniformly used in the English literature and reports of the different Houses.

4. On motion of Rev. F. P. Manhart it was resolved that it is the sense of this Conference that if any additions are made to the prayers now found in the authorized Service Books of our General Bodies, the Deaconess Cause should be recognized by the insertion of suitable Collects.

5. Rev. J. F. Ohl was instructed to gather and compare the forms for consecration, investiture (*Einkleidung*), etc., in use in European and American Motherhouses, prepare a paper on the same, and present it at the next meeting of the Conference.

6. The President was instructed, in consultation with Pastor Goedel, to prepare a form of application for the admission of Houses to this Conference, and report at the next meeting.

7. The Conference requested the Milwaukee Motherhouse to prepare and issue an English edition of the 3d volume of Schaefer: "*Die weibliche Diakonie.*"

8. The Conference heartily thanked Mr. John D. Lan-kenau, President of the Board of the Philadelphia Motherhouse, for his generosity in having the proceedings and papers of the last Conference published for general distribution. The Secretaries were charged with the editing and publishing of the proceedings and papers of this year's Conference.

9. The English Secretary was appointed to adjust travelling expenses and make settlement on the same basis as last year.

10. An invitation from the Omaha House to meet there next year was accepted. The fixing of the precise time of

meeting was left to the officers of the Conference and the Rector of the Omaha House. The President of the Conference, the German Secretary, Pastor Fogelström, and Sister Magdalena Steinmann were appointed the Committee on Program for the next meeting—all suggestions from other members of the Conference to be in the hands of this committee by April 1, 1898.

After thanking the Milwaukee Motherhouse for its hospitality, the Conference adjourned finally at 5 p.m. Friday, according to the Order for the Closing of Synods.

THE SECRETARIES.

PROCEEDINGS AND PAPERS

OF

THE THIRD CONFERENCE

OF

EVANGELICAL LUTHERAN

Deaconess Motherhouses

IN THE

UNITED STATES

OMAHA, NEB.

October 4 and 5, 1899

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PHILADELPHIA

PROCEEDINGS AND PAPERS.

THE Third Conference of American Lutheran Deaconess Motherhouses convened in the Immanuel Deaconess Institute at Omaha, Nebraska, the Rev. E. A. Fogelström, Rector.

Divine service was held in the chapel of the Motherhouse.

Preceding the opening of the Conference, Rev. S. R. Tollefson, Rector of the Minneapolis Motherhouse, preached the sermon, from Phil. 2 : 5.

Appropriate and cordial words of greeting and welcome were spoken by the Rector, to which fitting response was made by Rev. Dr. Spaeth. After this, Dr. Spaeth opened the Conference by reading the 23d Psalm, and Prayers for the Opening of a Lutheran Convention.

The following were enrolled as members of the Conference : Rev. C. Goedel, Rector ; Sister Emilie Schwarz, Sister Superior ; and Rev. A. Spaeth, D.D., LL.D., of the Board ; from the Philadelphia Motherhouse. Rev. W. Passavant, Jr., Rector ; and Sister Martha Gensike, Sister Superior, from the Milwaukee Motherhouse. Rev. Frank P. Manhart, D.D., Pastor ; and Sister Jennie Christ, Head-Sister ; from the Baltimore Motherhouse. Rev. E. A. Fogelström, Rector ; Sister Marta Söderbaum, Sister Superior ; and Rev. S. P. A. Lindahl, D.D., of the Board ; from the Immanuel Deaconess Institute of Omaha. Rev. S. R. Tollefson, Rector, from the Norwegian Lutheran Deaconess Institute of Minneapolis. Rev. P. Carlson, Chaplain of Immanuel Hospital, Rev. J. E. Rydbeck, of the Omaha Board, and the Sisters of the Omaha Motherhouse were received as visitors.

The following officers were elected : *President*, Rev. A. Spaeth, D.D., LL.D. ; *German Secretary*, Rev. C. Goedel ; *English Secretary*, Rev. F. P. Manhart, D.D.

Dr. Spaeth then read a report on Deaconess Work, prepared for the General Council. It is as follows :

DEACONESS WORK.

In the two years since the last convention of the General Council the Deaconess cause has been quietly but steadily progressing in our Lutheran Church of this country. Immediately after the meeting of the General Council in Erie the second conference of Lutheran Deaconess Motherhouses was held in Milwaukee, October 20 to 22, 1897. The Motherhouses of Philadelphia, Omaha, Baltimore, Milwaukee, and Minneapolis were regularly represented, and official visitors appeared from Brooklyn and Chicago. An important agreement was reached concerning Motherhouses with reference to Deaconesses who desire to change their connection and membership from one House to another. The Conference expressed the wish that if any additions were made to the prayers now found in the authorized Service Books of our General Bodies, the Deaconess cause should be recognized by the insertion of suitable Collects.

The following topics were discussed by the Conference on the basis of carefully prepared papers: 1. The Training of Deaconesses. 2. How may interest in the Deaconess cause be stimulated and devout women be won for the work? 3. Parish Deaconess Work. 4. The Sister in the Kindergarten. 5. The Peculiarities in American religious and social life that must be considered in the training of Deaconesses in America.

Through the liberality of Mr. J. D. Lankenau, President of the Philadelphia Motherhouse of Deaconesses, the proceedings of this second Conference, like those of the first, were published in a neat pamphlet of 28 pages, which can be had, free of charge, by applying to the Rev. Carl Goedel, Mary J. Drexel Home, Philadelphia.

At the General Conference of Lutherans in America, held in Philadelphia, December 27-29, 1898, special attention was given to the Deaconess cause. One of the sessions of the Conference was held in the Chapel of the Philadelphia Motherhouse, and papers were read and discussed on "Deaconess Work" and on "The Beginnings and Principles of the Deaconess Motherhouse."

Two of our American Motherhouses, Philadelphia and Baltimore, are now in full and regular connection with the General Conference of Motherhouses which meets every third year in Kaiserswerth on the Rhine.

This year marks the fiftieth anniversary of the first attempt to transplant the institution of Deaconesses from Europe to America, when Theodor Fliedner, at the call of the late Dr. W. A. Passavant, brought four Sisters to Pittsburg, and assisted in the dedication of the Passavant Infirmary, the first Protestant Hospital in this country. The Jubilee will be fittingly celebrated by the opening and dedication of a new and well-equipped hospital building in Pittsburg.

The present *statistics* of the different Lutheran Motherhouses in America are as follows :

MARY J. DRENEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSSES.

REV. C. GOEDEL, Pastor. EMILIE SCHWARZ, Sister Superior.

Deaconesses, 31. Probationers, 40.

Fields of Labor.—In the Motherhouse : (1) Old People's Home, 1 Sister. (2) Children's Hospital, 6 Sisters. (3) Girls' School, 5 Sisters. (4) Christian Kindergarten, 2 Sisters.

In Out-Stations: (1) German Hospital, Philadelphia, 30 Sisters. (2) Zion's German Lutheran Congregation, Philadelphia, 1 Sister. (3) St. Paulus German Lutheran Congregation, Philadelphia, 1 Sister. (4) Easton Hospital, Easton, Pa., 4 Sisters. (5) St. John's Home for Old People, Allegheny, Pa., 1 Sister. (6) St. John's General Hospital, Allegheny, Pa., 5 Sisters. (7) One Deaconess was stationed in the Milwaukee Motherhouse as Training Sister.

This Motherhouse suffered a severe loss in the death of its Sister Superior, Wanda von Oertzen, who died at Berlin, November 14, 1897, and of Consul Meyer, who died at Philadelphia, August, 1898. Mr. Wm. H. Staake, who entered the Board in 1898, succeeded him as Vice-President 1899.

IMMANUEL DEACONESS INSTITUTE, OMAHA, NEB.

REV. E. A. FOGELSTROEM, Rector. MARTA SOEDERBAUM, Sister Superior.

Deaconesses, 13. Probationers, 12.

Fields of Labor.—In the Motherhouse : (1) Immanuel Hospital, 10 Sisters. (2) Private Nursing, 2 Sisters.

In Out-Stations: (1) Bethesda Hospital, St. Paul, Minn. 4 Sisters. (2) Augustana Congregation, Sioux City, Ia., 1 Sister. (3) Augustana Congregation, Minneapolis, Minn., 1 Sister. (4) First Swedish Lutheran Church, Duluth, Minn., 1 Sister. (5) Immanuel Congregation, Chicago Ill., 1 Sister.

MILWAUKEE DEACONESS MOTHERHOUSE.

Under the Direction of the Institution of Protestant Deaconesses of the County of Allegheny, Pa.

REV. W. A. PASSAVANT, Rector and Director. MARTHA GENSKE, Sister Superior.

Deaconesses, 6. Probationers, 20.

Fields of Labor.—(1) The Milwaukee Hospital, Wis., 13 Sisters. (2) The Passavant Memorial Hospital, Jacksonville, Ill., 3 Sisters. (3) The

Passavant Hospital, Pittsburg, Pa., 4 Sisters. (4) The Passavant Memorial Home for the Care of Epileptics, Rochester, Pa., 4 Sisters.

The Rev. J. F. Ohl, who had for five years been the Rector of the Motherhouse, removed to Philadelphia in December, 1898. The Rev. W. K. Frick temporarily discharged the duties of chaplain in the hospital and gave the hours of instruction in the Deaconess Course. On the first of July, 1899, the Rev. W. A. Passavant was called by the Board to the office of Rector.

The Rectory in Milwaukee has been fitted up and furnished as a temporary Motherhouse until such time as Providence shall indicate, when the permanent headquarters of the Sisterhood shall be located and built.

The *Annals* of the Institution of Protestant Deaconesses, published every two months, at the price of 25 cents a year, give full information on this branch of the Deaconess Work.

THE BALTIMORE MOTHERHOUSE AND TRAINING SCHOOL.

REV. FRANK P. MANHART, D.D., Pastor. JENNIE CHRIST, Sister Superior.

Deaconesses, 10. Probationers, 12.

Fields of Labor.—In the Motherhouse: 5 Sisters.

In Out-Stations: (1) Christ's Church, New York, 1 Sister. (2) St. John's Church, New York, 1 Sister. (3) Grace Church, Baltimore, 1 Sister. (4) Orphans' Home, Loysville, 1 Sister. In various places, 1 Nursing Sister.

The Motherhouse is still in rented property, though the General Synod directed the Board 'at the earliest practical time to secure such a property as will be adequate to the present and prospective needs of the work, and, in their judgment, to plan for such a gradual development of the property as the growing needs may demand and financial ability may justify.' The General Synod doubled the apportionment for the Deaconess Board, making it seven cents per communicant member. The course of training was lengthened to two-and-a-half years as a minimum. The growth of this institution has been steady, though it lost two Deaconesses and one Probationer.

NORWEGIAN LUTHERAN DEACONESS INSTITUTE, MINNEAPOLIS, MINN.

REV. S. R. TOLLEFSON, Pastor. INGEBORG SPONLAND, Sister Superior.

Deaconesses, 11. Probationers, 20.

Fields of Labor.—In the Motherhouse: 4 Sisters.

In Out-Stations: (1) Orphans' Home, Pauls County, Wash., 3 Sisters. (2) Orphans' Home, Lake Park, Minn., 3 Sisters. (3) Orphans' Home, Beresford, S. D., 2 Sisters. (4) Orphans' Home, Beloit, Ia., 5 Sisters. (5) Orphans' Home, Lamberton, Minn., 1 Sister. (6) Hospital, Grand

Forks, N. D., 4 Sisters. (7) Hospital, Hillsboro, N. D., 1 Sisters. (8) Hospital, Austin, Minn., 3 Sisters. (9) Foreign Mission, Madagascar, 2 Sisters.

NORWEGIAN LUTHERAN DEACONESS HOME AND HOSPITAL, BROOKLYN, N. Y.

REV. M. H. HEGGE, Pastor. MATILDA MADLAND, Sister Superior.

Deaconesses, 6. Probationers, 7.

All employed in the Motherhouse. One and sometimes two Deaconesses are regularly laboring among the sick and the poor outside the hospital. In the fall of 1897 a site for a new hospital was purchased opposite the present one. The ground is paid for and about \$6,000 are subscribed towards the new building. In 1898 the total number of patients treated in the hospital was 2,193, in 19,782 nursing days.

NORWEGIAN LUTHERAN DEACONESS HOME OF CHICAGO.

INGEBORG OBERG, Sister Superior.

1 Deaconess and 8 Probationers are working in the Motherhouse.

Rev. Dr. Spaeth read a paper of "The Relation of the Motherhouse to the Church." There was general discussion of this paper.

THE RELATION OF THE MOTHERHOUSE TO THE CHURCH.

1. It is readily admitted by all friends of and workers in the Deaconess cause that the "Motherhouse" as organized by Th. Flidner, and adopted in Europe and America as the most efficient instrumentality for establishing and promoting the ministry of the Deaconesses, cannot be traced in all its details to certain direct Scripture passages that would define or recommend such an institution, nor even to the practice and example of the early church. There, as we know, the sphere of the Deaconess' work was confined to the congregation. The Motherhouse is a comparatively modern institution, representing a school for the religious and technical training of the Deaconesses, an association of those who are united in the same faith and for the same life-work, and a guarantee for the protection and support of the Sisters who have given themselves up to the ministry of mercy.

2. The history of the establishment of Deaconess Motherhouses shows that almost without exception (Baltimore, Md., London Diocese House, England) they have been organized not by the Church as such, through her representatives and official authorities, but by individuals or free associations

who, at certain times and in certain localities, have felt themselves called to undertake the establishment of such an institution.

3. The present status of the European Motherhouse is thus essentially on the same basis—independent of, and not organically and formally connected with, the State Church. The institutions are not owned, supported, and managed by the Church herself. Their pastors and other officers, board members, etc., are not appointed by the church government.

4. But though there is no formal connection between the Church and the Motherhouse, much less a real incorporation of the Motherhouse in the organism of the Church, the relation between them is nevertheless one of friendly recognition and active cooperation.

5. Even beyond this there are, under the present European arrangement, direct living links between the Motherhouse and the established Church. (a) The Pastor, Rector, or Chaplain is a member of the State Church, admitted and ordained by her and subject to her discipline. (b) The institution itself may be recognized as a parish, and enjoy the usual parochial rights granted and guaranteed by the State Church; (c) its board of managers may have among its members representatives of the church government; (d) its Sisters, whenever they minister to local congregations, recognize the pastor as their head and work under his directions.

6. The question before us, however, is this, Whether we in our American environments should rest satisfied with this, looking upon this independence of the Motherhouse, as it is generally done in Europe, as a real blessing, tending to develop a free ministry of Christian charity? We are in America and have here the free Church in the free State. But the free Church is of necessity a strictly confessional church; the church of a pronounced denominationalism. And wherever in this country Christians are united by their own voluntary act under the standard of one confession, even those enterprises which among the State Churches of Europe are left to voluntary associations of individual Christians for the work of "Innere Mission," orphans' homes, hospitals, yes even the work of Foreign Missions, are managed by the churches themselves on a strictly denominational basis, and, as a rule, are highly prosperous and successful under such management.

7. It is manifest that the Deaconess cause in America will be developed essentially on the same principles. As one denomination after another becomes interested in this work, it is brought to the attention of their synods, conferences, general bodies, and the attempt is made to form it in each case as much as possible in harmony with the spirit and the doctrinal standards of each individual denomination.

8. In the free Church of America it must be particularly true that the foundation of a successful Motherhouse must be the unity in the faith which finds its expression in a clear confession and gives to the institution an unmistakably churchly character.

9. In every aspect, in doctrine, discipline, devotional services, etc., the Motherhouse must reflect the life of the Church whose faith it professes.

10. As a small community, based upon the voluntary union of its members, it is able to unfold the life of the Church in greater purity, fulness and consistency than larger congregations.

11. To insure this churchly character of the Motherhouse, the ministry of the word, as represented by the pastor or pastors, must have a prominent and leading position in its organization.

12. The pastor of the Motherhouse must have the official recognition of the Church, he must be a member in good standing of an ecclesiastical organization, that is an Evangelical Lutheran Synod, whose faith he accepts and to whose order and discipline he is subordinate.

13. Thus the person and office of the pastor forms the living link between the Motherhouse and the Church as organized in synods or general bodies. But more than this, the Motherhouse in which the pastor officiates is his regular and proper parish and should be recognized as such and received as such into union and membership of the synod to which the pastor belongs.

14. All this is possible and should be the rule even where the Motherhouse has been established and is being maintained by private enterprise.

15. Even here the true interests of the Motherhouse demand that its connection with the Church in her ecclesiastical organization should be as close, as well defined and secured as possible, extending to the synodical connection not only of the pastor, but also of the other members of the Board.

16. But we may go even beyond all that has thus far been said concerning the relation of the Motherhouse to the Church. We hold that in our free Church in America it is perfectly proper and feasible, and should even be recognized as the ideal condition of things, that the Church herself, through her synods or general bodies, should undertake the establishment, support and management of Deaconess Motherhouses, as she undertakes theological seminaries, colleges, home and foreign mission work. In this case all the above mentioned points concerning the relation between the Motherhouse and the Church will be provided for and satisfactorily settled as a matter of course.

It was agreed that the relations of a Deaconess at work in an Out-Station, to her Motherhouse and its Rector, and to the Congregation or Institution and the pastor where she works, be a subject for discussion at the next Conference.

Rev. J. F. Ohl, Mus. D., had been asked to present a paper. In his place Rev. Dr. Manhart, responding to a recent request, read a paper presenting some features of a consecration service. The paper is as follows :

SERVICE OF CONSECRATION.

The nature of a service of consecration would naturally vary with the type of the Motherhouse or institution under whose auspices it was held, *e.g.*, (1) Whether the Motherhouse is, in the matter of organization, a finality in itself, or (2) whether it and its direction and its board of managers are simply the agents of a church body, or (3) whether the Deaconess is to get her office directly and entirely from an individual congregation and to confine her services to the limits of its field.

There are some parts of a service of consecration that may be considered desirable in any one of the cases mentioned; other parts of the service, however, must vary with the circumstances. With this brief introduction, I present herewith some of the desirable characteristics of a service of consecration.

1. The scriptural character of the office as its foundation should be clearly set forth.

2. The work and position of the female diaconate in the early centuries of Christianity should be concisely stated.

3. It is also desirable that the restoration under God of this office and ministry of mercy within the Christian Church of our day, by Theodor Fliedner and the manifest blessings of God that have rested upon it, be referred to.

4. The duties of the office, as the one to be consecrated is expected to discharge them, should be stated.

5. The doctrinal position of the congregation or denomination within which the Sister is to labor should be manifest in the service.

6. The service should include an adequate confession of the Christian faith, and the Sister should so confess her personal faith as to give assurance of doctrinal fealty.

7. The Sister, if connected with a Motherhouse, should distinctly pledge conformity in her labors with its rules, principles and doctrines, and obedience to its rightful authority.

8. The service should contain the Deaconess' prayer of the early Church as found in the Apostolic Constitutions, and so far as possible the language of Scripture and of the Church's devotional literature should be used.

9. The consecration should be by the pastor of the Motherhouse. In this and in various parts of the service, other ministers, the head Sister, the guides of probationers and the leading or experienced Sisters may have assigned minor parts.

When the consecration is directed by a Board as the agent of a general church body, the pastor, as the head of the Motherhouse, should present the Sisters to, and the service of consecration be in direct charge of, the President of the Board or of another suitable person selected by the Board. He should be assisted by various others, ordained ministers being preferably chosen.

10. The service of consecration should be regarded as corresponding to ordination, and as important to the Deaconess as ordination is to the ministers of the Word, since it is for her an official endorsement of her professed inward call to a ministry of service and mercy within the Christian Church.

Rev. Dr. Spaeth, Rev. Dr. Manhart, and Rev. S. R. Tollefson were appointed to further consider the forms of investiture and consecration in use in Europe and America and to report forms for both services, to the next Conference.

Adjourned to meet as a Conference at 9 A.M., October 5th.

At 8 P.M., Services were held in the chapel, Rev. Dr. Spaeth preaching from Matt. 15 : 13.

October 5, 1899. Services were conducted in the chapel at 8.30 A.M., by Rev. R. Tollefson.

The Conference then convened.

Rev. S. R. Tollefson read the following paper :

HOW CAN WE INTRODUCE DEACONESS WORK INTO THE CONGREGATION AND MAKE IT SUCCESSFUL?

The service of mercy in the congregation is the ideal of the female diaconate. That is the form under which it was practised in the early Church, and it certainly is the most desirable form for this service in our day, as the congregation is the religious organization authorized by God, and by it should His work be done for the extension of His kingdom, as well by the service of mercy as by the preaching of the Gospel.

Blessed as the work is that is being done by our Deaconesses in hospitals, orphans' homes, etc., it is not the ideal of the Deaconess work. Though we have great reason to rejoice and give thanks to our Lord for the prosperity of this blessed cause thus far, we still hope and pray that we may see this ministry established in the congregations.

As it is, we feel that we are laboring under great difficulties, as we have by far not the number of Deaconesses needed for the fields of labor that have been opened unto us. And until the work of the Deaconess has found a firm foothold in the congregations, so that they shall see her blessed work in their midst, these will be lack of candidates for the work as we have it among us now.

The difficulties encountered in introducing this work into the congregations are many. We shall mention a few of them.

1. Spiritual indifference.

As the female diaconate declined with the decline of the Church into

spiritual darkness and death, and was revived with the re-awakening of spiritual life, and depends upon the spiritual condition of the Church, thus will this service of mercy in the congregation of our day depend upon its spiritual condition. With spiritual indifference and death reigning, it will be impossible to maintain for any length of time this service successfully in the congregation. It will be difficult even to induce it to make an attempt at beginning and maintaining this work in its midst. What is therefore needed first and foremost is spiritual life and activity; then the Church will realize its own needs and have an open eye and willing heart for the needy and suffering outside.

2. Lack of understanding.

The second difficulty is the great lack of understanding of this work among our Christian people in general. They do not seem to realize that they are their brother's keeper, and that they should reach out their hand to help the stranger that has fallen by the road-side. It is therefore necessary that this cause be presented to our congregations in all the ways open to us: By lectures, articles in papers and periodicals, pamphlets, etc., and to do it in such a way as to make it acceptable, not only to the intellects, but also to the hearts. When this has to some extent been accomplished there shall not be so many destitute and suffering ones in the congregations, and there shall not be such lack of willing hearts and hands, of women, filled with Christ's self-sacrificing love, who shall enter into this work as their life-calling. A prosperous Deaconess work in the congregation will doubtless bring results also in the greater number of consecrated women, who shall present themselves for this work and say: "Behold, I am the hand-maid of the Lord."

3. Lack of means.

The most knotty problem to solve is, perhaps, the financial side of this subject. There is too often a "*noli me tangere*" on peoples' purses, and before they realize that the purses and what there is therein belong to the Lord, and that He has need of part of it for this branch of His work, the progress will be very difficult.

It would perhaps be worth considering whether or not it would be advisable to encourage congregations to choose women from among their members, whom they may see fit, and who consider themselves called to the work, and send them to Deaconess institutes to receive their education, and then have them work in the congregations. In such case the home would have no responsibility in case of sickness and infirmity, as the care of the Sister would rest with the congregation; but she would remain in such relation to the home as would entitle her to be called one of its Sisters. Should the congregation and the Sister see fit to sever their connection, the home may receive the Sister in full connection with it. The congregations might in this way come into a closer connection with the Deaconess work in general, as by seeing the work done in its own midst it will be more readily understood what necessity there is for this service of mercy.

The reading of the paper was followed by a full discussion and the following expression of sentiment :

That it is the sentiment of the Conference that in the present stage of the development of our Motherhouses, it is not deemed advisable to receive into our Motherhouses applicants who do not intend to become full and regular members of the same, but only expect to receive a certain training in the special relation of hospitants.

It was resolved that a committee be appointed to prepare a general circular containing an appeal to our Lutheran pastors and our Christian women on behalf of our work. The circular is to explain the nature of Deaconess work and of our training and the urgent necessity for more workers. The circular is to be official, and to be sent out with the signatures of the members of the Conference. The committee is Dr. Spaeth and Revs. Passavant and Goedel.

Revs. Goedel, Passavant and Manhart, as a committee on our Technical Terms, reported the following list :

<i>German.</i>	<i>English.</i>
Diakonie	Diaconate.
Weibliche Diakonie	Female Diaconate, Deaconess Cause.
Diakonik	Diaconics.
Diakonissenhaus, Mutterhaus	Deaconess House, Motherhouse.
Diakonisse	Deaconess.
Schwester	Sister (only one who wears the garb).
Pastor, Rektor, Vorsteher	Rector.
Oberin	Sister Superior.
Probemeisterin	Training Sister.
Vorstehende Schwester	Directing Sister (as of a Station).
Stations-Schwester	Sister in Charge (as of a Ward or a Department of a Station).
Probeschwester	Probationer.
Probeschülerin	Candidate.
Probekursus	The Course.
Einkleidung	Investiture.
Einsegnung	Consecration.
Tracht	Garb.
Haube	Cap.
Arbeitsgebiete	Spheres of Labor.
Arbeitsfelder, Stationen	Fields of Labor, Stations.
Aussen-Stationen	Out-Stations.
Pflege-Schwester	Nursing Sister.

*German.**English.*

Lehr-Schwester	Teaching Sister.
Gemeinde-Diakonie	Parish Deaconess Work.
Gemeinde-Schwester	Parish Sister.
Kleinkinderschule	Christian Kindergarten.
Austritt	Withdrawal (voluntary).
Entlassung	Dismissal (honorable or dishonorable).

The Committee on Terms was discharged.

COLLECTS FOR THE DEACONESS CAUSE.—Dr. Spaeth reported that some attention had been given to the question of Collects in the service books and that in due time it would reach the "Joint Committee" of our general bodies.

FORM OF APPLICATION FOR ADMISSION TO OUR CONFERENCE.—The Committee on Form of Admission reported progress.

It was resolved: "That for this particular purpose we require of applicants that they agree in writing to the principles laid down at the first meeting of this Conference and to that rule on page 27 of the Proceedings of our Second Conference, with regard to Sisters leaving one house for another."

Rev. Passavant, for the Milwaukee Motherhouse, reported progress in the matter of the issue of Part III of Schaefer's "Weibliche Diakonie." The Milwaukee Motherhouse was, by resolution, given discretionary power in the matter of its abridgment.

LITERATURE.—The officers of the Conference were appointed a committee to recommend suitable literature for publication that it may be circulated in our churches and used in our institutions.

The hearty thanks of the Conference were voted the venerable Mr. John D. Lankenau for his liberality in publishing the Proceedings of the Second Conference.

The English Secretary was instructed to make a settlement of the travelling expenses of the delegates on the basis laid down in the call of the First Conference.

The Secretaries were authorized to edit and publish the Proceedings of this Conference.

The following minute on the death of Wanda von Oertzen, late Sister Superior of the Philadelphia Motherhouse, was reported by a committee consisting of Revs. Manhart and Goedel, and adopted by the Conference:

"At the last meeting of the Conference, our esteemed Sister Wanda Von Oertzen, Frau Oberin of the Philadelphia Motherhouse from 1888 to 1897, was extremely ill in the city of Berlin in the Fatherland. On November 14, 1897, she entered into life.

"We bear cheerful testimony to her rich gifts, to her elevated character, to her cheerfulness, and to her great value to the right development of Deaconess work in America.

"And while we bow submissively to the Providence that called her to her heavenly reward, yet we cannot but deeply regret that one has been taken from an influential position in our work in America, in its early and formative period.

"*Resolved*, That we regard such a loss as a Providential calling to us to be more faithful and earnest in promoting the interests of our holy cause, and especially as a call to our Sisters that remain, to quickened zeal and fuller devotion in service, and to many other Christian women in our churches to devote themselves in cheerful and loyal consecration to the work of Christian Deaconesses, that this great field of Christian service may be fully occupied with worthy laborers."

THE NEXT MEETING.—The next meeting is to be held in the Fall of 1900, the exact time to be selected by the officers.

PROGRAM.—The officers and the Sister Superior of the Philadelphia Motherhouse were appointed a committee to prepare the program for the next Conference.

PLACE OF NEXT MEETING.—The Baltimore Motherhouse was selected as the place of the next meeting.

Thanks were unanimously and heartily voted the Omaha Motherhouse for its hospitable entertainment of the Conference.

AFTERNOON SESSION.

Rev. W. A. Passavant read the following paper on

THE DEACONESS AND THE TRAINED NURSE.

Before we proceed to discuss our subject and seek to trace the resemblance and mark the differences between two highly specialized forms of woman's work, it is necessary first to define the above terms.

"A Deaconess is a servant of Jesus Christ and His Church," and, as further defined by Rector Jordan, of Halle, is one who, free from other duties, is willing and able to give her whole time and strength, that by the

power of faith, and constrained by the love of Christ, she may show mercy to the brethren in their physical, moral, mental, and spiritual needs. She desires by her godly conduct and merciful deeds to honor Him who has shed upon her heart a bright and joyous ray of His mercy."

An eminent English surgeon, writing of the trained nurse, says: "The main thing in any system of nursing should be to provide a sufficient staff of thoroughly trained women to carry out the orders of the doctors, to whom they should look, and to whom alone they should look, for guidance. Florence Nightingale, than whom no one had a higher conception of a nurse's sphere of activity, answers the question, "what is training?" by the reply, "Training is to teach the nurse to help the patient to live."

The Deaconess then has a scriptural office (Romans 16: 1, 2), the nurse a secular occupation. The one serves for love, the other works for a living. In the one case we have a ministry of mercy broad as the deprivations and woes of humanity; in the other, activity restricted to the narrow sphere of obedient attendance upon surgeons and physicians. Primarily, the Deaconess cares for the body to reach and save the soul. Her work is for eternity. The trained nurse, like the professional man at the bedside of the sick, as a rule, is content in the exigencies of the present to ignore the probabilities of the great future for the well-being of her patients.

I. THE FIRST RADICAL DIFFERENCE BETWEEN THESE TWO SPHERES OF WOMAN'S WORK IS A HISTORICAL ONE.

The Deaconess office is eighteen hundred years old. The trained nurse is the product of the last fifty years, and only the logical development of a single phase of Deaconess activity. We need not here recapitulate the historical facts relating to the establishment and recognition of the Deaconess as a Church officer in the Apostolic age; the growth of this class of workers in subsequent centuries; the gradual extinction of the office for a thousand years; its revival in its modern form by Theodor Fliedner, and the enormous growth of the Deaconess activities in institutions and parishes all over the world in our times. This history is hallowed by the most sacred associations, for among the roll of the Church's martyrs are names of Deaconesses who counted not their life dear in days of bloodiest persecution.

Chief among the works of mercy performed as a religious act and often with supreme devotion by these servants of the Church through the long centuries, was the nursing of the sick. As far back as 385 A.D., they had hospitals for the afflicted, and among the poor and outcast the nursing of the plague-stricken and incurables occupied much of their time in the huge parishes of the Christian cities, both of the eastern and western empires of the Roman world.

The paid lay nurse, however, is a product of comparatively recent times. It is claimed, indeed, that our own country has the honor of inau-

gurating this great advance, for underneath the portrait of Dr. Valentine Seaman, which hangs in the administration building of the New York Hospital, is the following quotation from the letter of presentation: "In 1798 he organized in this Hospital the first regular training-school for nurses, from which other schools have since been established, extending their blessings throughout the country." This was thirty years before Elizabeth Fry gave instructions to nurses in Guy's Hospital, London, and antedated by thirty-eight years the opening of Pastor Fliedner's Motherhouse and Deaconess Hospital at Kaiserswerth. Be this as it may, yet the "*Hospital*," of London, in a recent issue says: "The present seems a not inopportune moment to remind English nurses of the fact that, though to Pastor Fliedner and his training-school for Deaconesses at Kaiserswerth must most ungrudgingly be given the credit of the great movement which has resulted in the establishment of a new and noble profession, yet the rapid spread of trained nursing all over the world is undoubtedly due to the example and initiation of their countrywomen, and first and foremost to Florence Nightingale, its great pioneer." Whilst all this is true of "the rapid spread of trained nursing," after 1860, when the "Nightingale Home" for nurses in connection with St. Thomas' Hospital was opened in London, yet it is equally true that Elisabeth Fry, who in 1840 founded the first nursing institution in Osnaburg Square at the suggestion of Dr. Gooch and Robert Southey, was stimulated in this direction by Fliedner's visit to London, in whose Motherhouse, subsequently, Florence Nightingale and so many other pioneers of the nursing movement received their training.

It was in 1848 that Bloomfield, Bishop of London, established St. John's House, a distinctly religious institution for training nurses for the poor. In 1873 Sister Helen, of this House, came and organized the first modern training-school in the United States, at Bellevue Hospital, New York, and in 1884 Miss Florence Fisher went from the Florence Nightingale School to establish trained nursing at the Blockley Hospital, Philadelphia, from whence her pupils spread her teaching all over the country. The great training schools of the East belong to our own generation: Blackwell's Island, 1875; Mount Sinai, 1881; German, 1885; St. Luke's, 1888; the Presbyterian and St. Vincent, 1892; and Roosevelt, 1896.

Historically considered, the modern reform in nursing sprang from Kaiserswerth. The trained nurse must trace her lineage back to the religious ideals of the Deaconess Motherhouse or Churchly Sisterhood.

II. THESE SPHERES OF WOMAN'S WORK DIFFER RADICALLY IN THEIR SCOPE.

The statistical summary published every three years by the Kaiserswerth General Conference of Motherhouses contains a mass of figures which indicate the enormous activity of the army of more than 13,000 Deaconesses

in their ministry of mercy. No class of human misery exists that their beneficent kindness does not reach. The sick of every kind, the epileptic, feeble-minded, lepers and insane, waif children and abandoned babes, cripples, the aged, fallen women, prisoners, orphans, homeless servants, neglected children and youth, and a score of other needy classes, besides thousands of Christian schools of all descriptions, are ministered to by loving hearts, intelligent minds, and trained hands. In every land these Evangelical Sisters are welcomed. On every hand their work obtains recognition and support.

The Deaconess, it will thus be seen, is not necessarily a nurse, in fact there are many who do not possess the requisite qualifications and never would become acceptable attendants in a sick-room. But whether a nurse or not, she is nevertheless a Deaconess. If her training embraces the mastery of the principles of nursing, as it generally does, she is all the better fitted for emergencies that may occur in her multifarm work. All ordinary and extraordinary talents and accomplishments can be made use of in the Deaconess calling, for the demands of the service are as varied as can possibly be the varying personalities of the Sisterhood.

Indeed one of the charms of the office is, that monotony of occupation may be broken and different sets of capacities brought into play by a change of "station," and innumerable opportunities are offered for the development of latent talent and the discovery and utilization of executive ability in the Sisters within the limitless field of education and mercy that stretches before every Motherhouse.

With this wide and inviting outlook for merciful endeavor the restricted sphere of the trained nurse is in sharp contrast. The hospital and sick-room is her home. If she have qualifications for them, well and good. But if she fails here her life is a disappointment. Even if success attends her, it can be but temporary. Sick nursing is exacting and the anxieties of the intervals between engagements not infrequently produce greater strain than the actual labor of her profession. As it is also an occupation for the hopeful, the rugged and the young (for the average period of acceptable service is scarcely more than fifteen years), there inevitably comes the readjustment in later life to other ways of earning a livelihood, the keen disappointment of many hopes, certainly not the calm content and peaceful closing of the Deaconess' life of devotion to her great vocation.

We would not disparage in the least the profession of the trained nurse. It is a high and noble calling. In the eloquent words of Florence Nightingale, who so often appealed for "earnestness" and true consecration on the part of professional nurses, we would say: "Nursing is an art, and if it is to be made an art, it requires an exclusive devotion, as hard a preparation as any painter's or sculptor's work. For what is having to do with dead canvas or cold marble, compared with the living body, the temple of God's Spirit. Nursing is one of the fine arts, I had almost said, the

finest of fine arts." By some trained nurses their work is thus dignified ; but from the words of warning frequently heard at the commencements of training schools and sounded from the public press, it is evident that grave dangers threaten still further to narrow this sphere of woman's work. The selfishness and love of gain, demoralizing servility toward the rich and the disdain of the claims of the poor, the substitution of worldly expediency for truth and Christian consistency, so frequently found among them, threaten to sap the strength of her genuine womanhood and rob the trained nurse of the moral power she ought to exert both as a most valuable member of society and a confessor of her Lord and Saviour Jesus Christ.

III. BETWEEN THE DEACONESS AND THE TRAINED NURSE THERE IS ALSO THIS RADICAL DIFFERENCE: THE LATTER IS THE EMBODIMENT OF INDIVIDUALITY, THE FORMER, OF FELLOWSHIP.

Perhaps it is the lack of appreciation of this—one of the most marked and strongest features of the Deaconess system—that partly explains the slow numerical growth of Deaconess Sisterhoods in this country.

The disadvantage against a trained nurse in this respect is obvious. Even when true to their highest ideals, the training-schools yield workers rather than fellow-workers. Their lives may be full of noble devotion and illustrate to the highest degree the blessed efficiency of independent philanthropy. But it ends with the individual.

This isolation and loneliness of the trained nurse cannot well be concealed. Robert W. Taylor, speaking to the graduating-class of a New York training-school, says: "With your diplomas you enter upon a serious, perhaps the most serious, epoch of your life. From this time on, you must fight the battle of life alone and unaided, and you will stand or fall according as you prove yourselves equal to the occasion. While students, you have been sheltered within the protecting arms of this great institution, but that is at an end." True, efforts are constantly being made to federate the training-schools and pension superannuated workers, and England has inaugurated "the Royal National Pension Fund for Nurses," with a capital of \$250,000, and an income annually of \$30,000. But, on the whole, such attempts have as yet been failures. The rivalry of the schools, the selfishness of the nurses, and the fact that nursing is too frequently considered a temporary makeshift, a step to something better, keep the members of the profession apart. Each trained nurse tries to make the best of the present, and averts her eyes from the future, which so often brings only humiliating dependence, or an old age of loneliness and neglect.

When, on the other hand, a woman becomes a Deaconess, though she may sever home ties to enter the Motherhouse, she joins a family circle that becomes ever dearer as the years advance. Amid the congenial fellowship of her Sisters she is never "alone." The strength born of union is

everywhere and always hers, and its solace extends to the most distant station. The Motherhouse is the Sister's home. In the very nature of the case it must become so. Said a Deaconess in reply to question of a stranger, "Where is your home?" "I have no home but the Motherhouse." It was true, for she was an orphan. But this inevitably will happen to all as the years go by. Parents die, brothers and sisters scatter, and the old home is broken up; but the Motherhouse door stands ever open to its Sisters. Here, in health and sickness, when wearied with the work of the station, or worn with old age, they can retire, sure of welcome, comfort, support. It is their Home, sweet with the associations of youth, precious for its fostering care and counsel through the years, and now doubly their own when the time of waiting comes for "to be clothed upon with our house which is from heaven."

Nor is this fellowship confined to the Sisterhood of a single Motherhouse. There is also a solidarity that is world-embracing, which makes every worker feel that she is a part, if perhaps only a solitary outpost, of a great army. She knows she is not forgotten, and that even far from her own Sisterhood, she would be recognized, welcomed, and meet with as loving Christian hospitality among the Deaconesses at Jerusalem, Constantinople or Alexandria as at the doors of the Motherhouses of her native land.

IV. THE CONTRAST BETWEEN THESE TWO SPHERES OF WOMAN'S WORK IS SEEN MOST CLEARLY IN THE FACT THAT THE ONE IS SACRED, THE OTHER SECULAR.

Not that the profession of the trained nurse need be or is necessarily divorced from religion, or that piety may not invest its duties with dignity and consecration increase its blessed efficiency a hundred-fold. We know nurses who have made a perfect surrender of themselves to a Christian ideal. We know others who have sought to become such from no selfish motive, but solely for the good they could do to the souls as well as to the bodies of their patients. They preach the gospel of a holy life with as single and sincere an aim as they practise the tender mercy of their Master.

Indeed, there have grown up institutions like the Victoria House, Berlin; La Force, Switzerland (Lausanne), various semi-religious establishments for nurses in England, the Battle Creek Sanitarium and others in the United States, that make the profession and practice of a consistent Christianity a *sine qua non* for the training of their nurses. Many also of the schools located in denominational hospitals are pervaded with an earnest Christian spirit. The consequences of such laudable efforts will gradually be seen in the improved tone of the whole profession.

After all, the chief requisite of good nurses is considered to be the training of the head and hand, the securing of a body of technically skilled assistants for the doctors. The average trained nurse is not convinced

that personal piety and deep spirituality is any more desirable, effective or necessary in her profession than in that of the school teacher or the office stenographer. Too many consider nursing merely a business where religion is inconvenient and often its practice seriously impairs the profits.

The Deaconess has a calling. Hers is a call to a Scripturally established and churchly office. The true Deaconess is the blossom of the Church, not the visible institution, but the church life of the country. If that life be deep and strong the Deaconess cause will flourish like all the other blessed fruits of the Spirit. The training of the Motherhouse is not, therefore, like the training of the school. The woman who has acquired the technical knowledge that fits her for the sick-room may be graduated a trained nurse, and she may become eminently successful from the surgeon's and patient's view-point. Though a lukewarm Christian, a worldly trifler, or a scoffer at religion, she is still the trained nurse.

Not so with the Deaconess. Desirable as technical skill and large experience are considered to be at the Motherhouse, there are demands higher than manual training. The demands upon character and the inner life must first be met, hence her training proceeds from within out and not the reverse. First the self-control of the will, the education of the conscience, the sanctifying of the heart, then the acquirement of skill by outward training. Without the first, the last is useless in a Deaconess, for she would be a servant of Christ only in name, and must inevitably resign an office the first requisite of which she does not possess. Not what she has of attractiveness, talent, health or skill; nor what she accomplishes in any sphere, *but what she is*, determines her influence as a Sister within and her power as a Deaconess outside the Motherhouse. The trained nurse may be a Christian, but the true Deaconess must be.

Rev. C. Goedel read the following paper on

THE SPIRIT OF CHEERFULNESS AMONG OUR SISTERS.

A year ago the General Conference at Kaiserswerth had for its motto : "*Ich wandle fröhlich*" (Ps. 119: 45) placed in gilt letters above the place of meeting. These words served first of all as a silent, personal admonition to repentance, inasmuch as they spoke to me of the joyousness and vigor that should characterize my official work, according to the Apostolic injunction to "rejoice evermore." And then my eyes in spirit turned to the Sisterhood in a distant land, whose servant I am, and the question arose : "Is the spirit in our Philadelphia House the joyous, fresh, confident spirit that comes from above?" And this suggested the further question, addressed to my conscience : "What doest thou, as Pastor of the Sisters, to nurture and preserve the spirit of cheerfulness?" Have you who are

here assembled, not had a like experience? If so, then let us in love and truth, fraternally and frankly, discuss this subject: and may the Lord guide us by His Holy Spirit!

There is abundant justification for the rule of Motherhouses which requires applicants to have a cheerful disposition, free from every taint of melancholy. Thus the Neuendettelsau Terms of Admission stipulate: "We expect applicants to have a cheerful and joyous disposition; peevish and melancholy natures are not adapted to the Deaconess calling." This requirement is right in the eyes of God and man.

Joy as a fruit of the Holy Ghost (Gal. 5: 22) is one of the marks of Christians and their citizenship in the Kingdom of God (Rom. 14: 17). The great author of it, Jesus Christ, promised it to His disciples (John 16: 22), He besought His Father to grant it unto them as *His* joy, proceeding from Him as their glorified Lord; and on the day of Pentecost this prayer was fulfilled to the apostles, and since then in the hearts of all living Christians. Jesus Himself is to them the ground and source of their joy, and filled with this joy in the Lord they meet all opposition and trials with cheerfulness (παρρησία lit. *boldness*). They feel themselves secure in Christ, and therefore fear neither man nor the power and subtlety of the devil; they have continual boldness to enter into the holiest by the blood of Jesus (Heb. 10: 19); and through Him they have a good conscience and confidence toward God (1 John 3: 21) even in the day of judgment (1 John 4: 17). And it is the special characteristic of the Christian's joy that it manifests itself most powerfully and beautifully where the world's joys and pleasures utterly fail, to wit, in sufferings, and under persecution and trial. Thus Paul, himself in chains, could write to the Philippians, suffering for Christ's sake (chap. 1: 29): "Rejoice in the Lord" (3: 1: 4: 4); and James even admonishes the oppressed Jewish Christians to "count it *all* joy" when they fall into divers temptations, *i.e.*, trials (chap. 1: 2). Hence we see that everywhere in the economy of God the great gift communicated to us by Christ, lays upon us the obligation: "Rejoice, ye ransomed of the Lord."

But what is the common duty of all Christians becomes the specific duty of those who give themselves to a special work in the Kingdom of our Lord. With cheerfulness (boldness) to speak and preach the Word was the manner of the Apostles; and those who were to do the labor of love were required to "hold the mystery of the faith in a pure conscience" (1 Tim. 3: 9), and to "show mercy with cheerfulness" (Rom. 12: 8), and were assured that by so doing they would "purchase to themselves great boldness in the faith which is in Christ Jesus" (1 Tim. 3: 13). With equal propriety may we apply Paul's words to the Corinthians in behalf of the collection for the saints at Jerusalem: "God loveth a cheerful giver" (2 Cor. 9: 7), to those who give not merely of their substance, but who give themselves—their life and their work as a living sacrifice to God.

Cheerfully and without constraint must they come and labor while it is day.

For the sake of the *calling*, the *work*, and the *house* we likewise expect cheerfulness in our sisters. When once the *joy* of service is gone, the service itself becomes but a miserable drudgery, an abomination to God, and despised even of men. The cheerless, unsympathetic manner of a Sister toward her wards is calculated to bring the entire work into disrepute, and herein lies a danger that is to be especially guarded against. Again, every undertaking to succeed must be laid hold of and executed *willingly*. But how can the work of the Lord among the afflicted and needy make progress when one finds no pleasure in it? Woe to that house from which the spirit of joyous, willing service has departed, where disinclination, dissatisfaction and secret disgust like a canker eat into its very life, and where this finally affects even those that came with the best intentions to such an extent that they lose the feeling of fellowship with the house. Where this is the case each one suffers, the entire house suffers, and the inevitable end is the spiritual death and desolation of the house.

It becomes the duty, therefore, of those in authority to guard the Sisterhood as much as possible against the introduction of those that might foment the spirit of discontent. For this reason every new arrival is carefully observed, as much as possible of her former life is ascertained, and if a vein of melancholy is discovered in the applicant an effort is made to find out the cause. If it be an uneasy conscience, or attachment more or less strong to former surroundings and circumstances, or the possible temptation, from a sense of duty or by inclination, to withdraw her hand from the plow, it is much better at once to dismiss the applicant, than to endeavor to bear with ever-recurring spells of discontent. In this connection it may be said that the certificate of the applicant's pastor is not always a sufficient guide, inasmuch as a pastor usually sees his people only at their best. Another observation from my personal experience: It is well to ascertain whether the consent of the applicant's parents was freely and cheerfully given, and whether it was perhaps not rather her duty to remain with them; otherwise it may happen later, that at a most inconvenient season, the Sister's conscience may begin to prick her, and she may feel herself obliged, after months and years of service, with a divided and heavy heart to quit the service and return home.

In all these investigations, those in immediate authority are materially aided by a discerning Training Sister, who possesses the instincts and tenderness of a mother. Such an one finds her way to the heart and into the inner life of the future Sisters much more readily than we can; and, living together with the candidates and keeping an observant eye upon them, she will also discover in what respects they lack. Incompatibility, frequent ill-humor, and melancholy tendencies, she will seek to correct, and if she becomes convinced that the spirit of joyful service is altogether lacking in

one, she will do her part to prevent the admission of such an one into the Sisterhood. I am well aware that the Houses here represented are young, and that we everywhere feel the lack of Sisters. But let us not seek to increase the number of Sisters by sacrificing the spirit within the Sisterhood. Far better is one real Deaconess with a joyful spirit, even if help must be hired, than ten half Sisters filled with the spirit of discontent and unwillingness!

Now where a young probationer has been admitted who comes with a joyous heart, good resolutions, and eager to do her Master faithful service, it becomes our solemn duty to nurture and preserve the spirit of cheerfulness both in her and in the entire Sisterhood. And this is done in two ways: (1) By guarding against the dangers that threaten body and soul, and (2) by promoting it through the proper means.

1. Those that come to us are entrusted to the *guardianship and protection* of the house. This does not mean that we are to seek to prevent the trials and tribulations and sorrows that in the providence of God may come upon them. The Christian is not charged to evade the cross, but in the power of God steadfastly to endure it. In like manner it is not our business to teach Sisters how best to avoid hardships, but rather how to travel the way of the cross that we all must go. And yet there are many things from which it is both our duty and in our power to spare the Sisters. Let me begin with the lower, *the dangers to the physical life*, which, if not guarded against, may also injure the soul and destroy the joyousness of the spirit.

We who are engaged in the Deaconess cause can testify to the blessedness of *systematic* work. The average good health of our Sisters is no doubt largely due to this. But personal experience also teaches us the dangerous consequences to body and soul of too much work. We therefore regard it as a duty and make it the duty of overseeing Sisters, especially on out-stations, to see to it that no Sister is for any length of time permitted to work beyond her strength; that each one is placed in the position for which she is best adapted; that her field of labor is every now and then changed, *e.g.*, from the hospital to the kitchen or sewing-room, or from work among adults to work among children; that, except in cases of necessity, the regular hours of work are not exceeded; that the periods for rest in the midst of work, especially the silent half-hour, are observed; that, unless absolutely required, the hours for instruction and recreation are not sacrificed for work on the stations; that at stated periods every Sister is given a free afternoon to herself, for spiritual and physical refreshment; and that each gets her annual vacation. How and where the latter is spent is likewise a matter of importance. If possible, it should not be amid the surroundings where her work has been, above all not in the atmosphere of a hospital of which she inhales enough in the course of a year; nor in the distracting company of the worldly-minded. Every Motherhouse needs a Home in the mountains or

by the sea where the Sisters can gather together in pleasant fellowship, and with common aims and amid new surroundings and influences be refreshed in soul and body.

More serious, however, than the dangers to physical well-being are those that threaten the *soul* and undermine its joys. We know that the soul has no worse enemy than our natural man—the old Adam. It is here that it behooves us especially to help our Sisters watch and wrestle, and when Satan would win, to exercise in fullest measure our pastoral office in laboring with their souls. To specify more particularly: If a Sister's manner and behavior indicate that her love of the Lord is diminishing, we must seek to restore her in the spirit of meekness and by pointing her to the Saviour's grace. If one would cast away her confidence in God, and with it her faith in her fellow-beings, we must seek to strengthen her and must remind her of Him, whose gracious help she has enjoyed thus far. If another should become spiritually proud, and begin to serve self, and to seek her own glory, and make herself the servant of men—all sins that speedily paralyze or destroy a joyous spirit—we must set before her the example of the Lord Jesus, who came not to be ministered unto but to minister. Should still another one in the multitude of her labors, or in her concern for the salvation of her fellow-Sisters and patients, forget her own soul, we must impress upon her heart the Apostolic injunction: "Work out your own salvation with fear and trembling," and emphasize her own need. And should still another lack in willing, cheerful obedience, and show signs of displeasure and ill-will, we must make clear to her that the obedience of the Christian to his Lord and the powers ordained by Him is not cheerless bondage, but the sweet and blessed freedom of God's redeemed children,—freedom from the tyranny of self and a joyous yielding to the will of God. And here the remark—incidentally meant for our own admonition—that it matters not whether the Christian lives and was born in the "land of the free" or in any other land. Rather do I believe that it devolves upon us Christians, and especially upon our Deaconesses, everywhere by an humble yet fearless walk, and in cheerful obedience to every ordinance of God and man, to testify against that worldly spirit of liberty which is in the end subversive of all order and discipline, and can nowhere be reconciled with the spirit of obedience that should dwell in the Christian, nor with that true freedom which in love makes him a subject and servant of all.

Others in the community of the house may also become disturbers of our Sisters' peace of soul. Here let us again first think *of ourselves*, while I quote from an old and experienced Deaconess father, Pastor von Bodelschwingh. He says: "As little as our Sisters Superior dare presume to become queens, so little dare we pastors presume to become popes. We all need to be on our guard lest we rule instead of serve." I also call attention to Pastor Stosch's paper on "The Peculiar Spiritual Dangers to which

Deaconess Pastors and Sisters Superior are Exposed," read at the last Kaiserswerth Conference and in part reprinted in the *Diakonissen-Freund*, 1898, p. 186 ff. May it be our constant prayer that not one soul may suffer loss or one Sister become confused by reason of anything we do or fail to do! But on the other hand it also becomes our duty to protect those committed to us against *uncharitableness on the part of their fellow Sisters*. This duty we perform when we counsel peace, when we help to adjust misunderstandings and to reconcile differences, when at such times we set all an example of humility and meekness, when we make every effort to crush animosities in their incipency, and when we endeavor to bring about reconciliation according to the manner pointed out by the Master. (Matth. 18.) If in spite of every effort that love can make, such reconciliation cannot be effected, then, according to the same word of the Lord, let there be a separation of the guilty part. Neither dare we tolerate hostile feelings and factions. We must also guard against the admission or retention as co-laborers of such, whether patients or others, as might bring injury to the souls of our Sisters and become a stumbling stone to them.

2. Finally, *by what means may the joy of soul be promoted among our Sisters?* We must manifest a heartfelt interest in them, not only as regards their work, but as far as possible also in their personal life with its joys and sorrows. We must win and keep their confidence, encourage them to come to the Pastor or House-mother with their cares and sorrows, give ear to the least of these, make every effort in love to unlock their hearts and open their lips, and by our whole demeanor endeavor to have them realize that we constantly seek only their highest good even when for the sake of order and their own improvement the word of correction and admonition must be spoken. We must furthermore use all diligence, by the preached word and by pastoral care, in the hours devoted to Bible study and on recreation evenings, to strengthen their hearts and to bring home to them the mighty power of God's Word. At frequent intervals we must let them gather around the Lord's Table that in the Communion of His body and blood they may find peace of conscience, and that joy which proceeds from the fellowship with Him; and let us also see to it that every Sister, if possible, takes part in every service, in spirit and in truth. To the hours of instruction that we give let us pay particular attention, and let all others, given by physicians and Sisters, be made as instructive as possible. Every such hour is designated to serve as a refreshing stimulus, especially the hours devoted to singing. Let us make a liberal use of our psalms and hymns, and spiritual songs, and not forget the *Volkslied*. "An evil spirit cannot remain long where good songs are sung: there anger, strife, hatred and envy, and all sorrows must depart," says Luther; and my heart laughs as often as I hear the joyous notes of our Sisters, whether in the choir or the congregation, in the garden or over their work. Let us also not neglect, on proper occasions, to speak to our Sisters of the exalted character of their

calling, not indeed to foster spiritual pride, but to show them a cause for humble rejoicing, "I am *permitted* to serve Him who has redeemed me ; in spite of my weakness and sins He does not deem me too unworthy. Thus far has He mercifully blessed my service ; therefore it is my highest joy to say with Mary : ' Behold, the handmaid of the Lord ! ' and even in the most trying days to repeat with her : ' Be it unto me according to Thy word.' "

And because we know that the joy in the Lord and all cheerfulness of service in our calling is the gift of our merciful God, we hold fast to the Saviour's promise : " Ask, and ye shall receive, that your joy may be full " (John 16 : 24) and do accordingly. We pray for our Sisters ; we pray for our Motherhouses ; and we beseech God that He will not regard our failings and shortcomings, but will continue to bless us, so that the spirit of peace and of love, of wisdom and understanding, of humility and meekness may be upon us, and that we may all grow in Him who is the source of all joy !

General discussion followed these papers.

The Conference then adjourned to meet (D. V.) in Baltimore in 1900. Suitable devotional exercises were held, Rev. Dr. Spaeth conducting them.

At 8 P.M. divine services were held in the chapel. The liturgical services were conducted by the Rev. S. P. A. Lindahl, D.D. The sermon was preached from Rev. 17 : 14, by Rev. Frank P. Manhart, D.D.

PROCEEDINGS AND PAPERS

OF

THE FOURTH CONFERENCE

OF

EVANGELICAL LUTHERAN

Deaconess Motherhouses

IN THE

UNITED STATES

BALTIMORE, MD.

January 6 and 7, 1903.

1887

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PROCEEDINGS AND PAPERS.

The Fourth Conference of Evangelical Lutheran Deaconess Motherhouses in the United States convened in the Motherhouse of the General Synod in Baltimore, Rev. Frank P. Manhart, D.D., Pastor, on Jan. 6 and 7, 1903.

On Monday evening, Jan. 5, divine services were held in the chapel. Rev. Dr. Manhart conducted the services and made an address, expressing a cordial welcome. Rev. C. Goedel responded appropriately, and made an address based on John 8:12.

On Tuesday, Jan. 6 (Epiphany), Rev. Dr. Spaeth conducted a service, including the reading of Psalm 121 and suitable prayers, including the Deaconess prayer of the early Church, and declared the Conference open for its purposes.

The following is the roll of the Conference:

Philadelphia Motherhouse—Rev. Carl Goedel, Rector; Sister Magdalena Steinmann, Sister Superior, and Rev. A. Spaeth, D.D., LL.D., of the Board.

Milwaukee Motherhouse—Rev. Herman L. Fritschel, Rector, and Sister Martha Gensike, Sister Superior.

Baltimore Motherhouse—Rev. Frank P. Manhart, D.D., Pastor; Deaconess Jennie Christ, Head Sister, and Rev. W. H. Dunbar, D.D., of the Board.

Sisters Magdalena von Bracht, Marianne Krätzer and Elizabeth Heun of the Philadelphia Motherhouse, the sisters of the Baltimore Motherhouse, Mr. W. H. Staake, President of the Mary J. Drexel Home, and Rev. R. W. Hufford, D.D., associated with the Baltimore Motherhouse, were admitted as guests, with the privileges of advisory members.

The following officers were elected:

President—Rev. A. Spaeth, D.D., LL.D.

English Secretary—Rev. Frank P. Manhart, D.D.

German Secretary—Rev. Carl Goedel.

Letters were read from the institutions in Brooklyn, Chicago, Omaha and Minneapolis, explaining the circumstances that made it impossible to send delegates, and wishing God's blessing upon the Conference.

Rev. Dr. Spaeth presented the following theses:

**THE RELATIONS OF A DEACONESS AT WORK IN AN OUT-STATION TO HER MOTHERHOUSE AND ITS RECTOR,
AND TO THE CONGREGATION OR INSTITUTION
AND THE PASTOR WHERE SHE WORKS.**

This subject suggested itself at the last meeting of the Conference in the course of the discussion on "The Motherhouse and Its Relation to the Church." With the limitations of our present Motherhouses in the United States this topic has not yet much of a direct practical value, and yet it is desirable that from the very outset we should all be agreed on the principles underlying these relations. I therefore offer a few leading points for the consideration of the Conference.

I.

Wherever she may be stationed, the sister remains fully and unreservedly a member of her Motherhouse, bound to its rules and regulations, subject to its discipline, entitled to its rights and privileges, and enjoying all the blessings that flow from her living connection with her Motherhouse.

II.

While the relation of the Sister to the Out-Station, including also the congregation with its pastor whom she may serve as a parish sister, is, under ordinary circumstances, of a temporary character, her relation to the Motherhouse is stationary and abiding.

III.

To maintain and cultivate her organic connection with the Motherhouse is in itself a matter of the highest importance for the sister, and, humanly speaking, the very best guarantee for the proper and successful discharge of her particular duties at the station.

IV.

Among the means to keep the sister in living contact with the Motherhouse we may point out the following: Correspondence or a private and official character, circular letters sent out by the Rector of the Motherhouse, visits in and from the Motherhouse.

V.

The Rector of the Motherhouse always retains his real pastoral relation to the sisters stationed outside of the Motherhouse with reference to all personal matters, as well as those that concern the Sisterhood.

(See Fundamental Articles for the Motherhouses in connection with the Kaiserwerth General Conference, unanimously adopted in 1901.)

VI.

The Rector and the Sister Superior are bound to watch over the interests of the sisters in the Out-Stations, and to protect them against all unreasonable claims and demands, in conflict with contract, agreed upon, as well as against harmful influences that may come from the surroundings in which they are temporarily placed.

VII.

In the interest of the harmonious co-operation it is natural and desirable that there should be a relation of perfect mutual confidence between the sister and the pastor in whose district she is laboring, inasmuch as the parish sister is, for that particular congregation, the recognized aid of the pastoral office.

VIII.

The sister ought to be perfectly at home in the congregation which is assigned to her as her field of labor, attending the services and the communion of the congregation, without however precluding her occasional attendance and communion at the services of her Motherhouse.

IX.

The detailed work of the district or station where the sister is called to labor must be done under the direction and supervision of the pastor of the respective congregation.

X.

A proper fraternal relation and good understanding between the Rector of the Motherhouse and the pastor under whom the parish sister may be called to labor is highly desirable and, in fact, indispensable for a satisfactory and successful co-operation.

The reading of the paper was followed by a general discussion.

It was resolved to appoint a committee to draft resolutions stating the relations of the Sisters to the Motherhouse as over against the congregation from which she comes, and to define the precise status of the Motherhouse as a congregation.

Committee, the officers of the Conference.

It was resolved also that a committee be appointed to prepare a form for the reports of the Sisters in stations.

Committee, the officers and the Sister Superior of the Philadelphia Motherhouse.

AFTERNOON SESSION, JAN. 6.

The consideration of Dr. Spaeth's theses was continued and concluded.

Rev. Hermann L. Fritschel read the following paper:

THE AIM AND THE LIMITS OF DEACONESS WORK IN HOSPITALS.

The words of our Saviour, "I have been sick and ye visited Me," have inaugurated that great work of vast dimensions briefly described as the care for the sick and suffering, outside of the narrow boundaries of the own household. The Christian Church, from her beginning, has made these unfortunate ones a special object of her mercy, visiting them in their own homes or sheltering them and caring for them in houses erected especially for them—in hospitals. The world has learned from the church to build hospitals and to carry on a similar work.

As far as the nursing force is concerned, the hospitals of to-day may be divided into three classes: 1. Those with members of a religious order, who are prompted by Christian motives and devotion to serve the sick and the suffering out of love of Christ. 2. Those with paid professional nurses,, usually in

institutions under public management, receiving a fixed stipend for such services, remaining generally as long as politics allow in their position. 3. Those with pupils of a training school under the supervision of a trained nurse, receiving enough to meet the necessary personal expenses and training during two or three years, enabling to support themselves later as trained nurses. Of these three classes the first one is of special interest to us.

While it is true, on the one hand, and cannot be stated too emphatically in our country and in the present state of the work, that the Deaconess work is not confined and must never be confined to the care of the sick in the hospitals or the homes, it is likewise true, on the other hand, that the nursing of the sick, privately or in hospitals, has ever been one of the chief functions of the Deaconesses, and must not be neglected. It is one of the crown jewels of her ministry of mercy.

The subject assigned to me is: *The Aim and the Limits of the Deaconess Work in the Hospital*. We speak first of:

THE AIM.

1. This is in the first place: To nurse the sick in their bodily distress. For bodily relief the patients come to the hospital. For this purpose the hospital exists, and the work of the Deaconess in this surrounding must have this aim: to assist by her services to restore health or to relieve the suffering of those who are entrusted to her care. She is not a physician and does not assume the responsibility of the physician upon herself, of her no one must expect what may be expected of the skilled physician. Her duty and responsibility lies in carrying out the instructions of the attending physician and nursing the patient.

This must be done, however, intelligently. A certain amount of medical knowledge is therefore indispensable. She should be able to see what is necessary and why these or other means are applied. Technical knowledge must be gained to a certain degree, if she is to perform the work intelligently and satisfactorily. We will not here enter upon discussing to what extent Physiology, Anatomy, Materia Medica, etc., should be mastered by her. Without a certain amount of knowledge in these branches she could not be a successful and reliable nurse.

It must, therefore, be the aim of the Deaconess in hospital work to be an efficient help under the direction of the professional physician in caring for the bodily restoration of the patient or in relieving his suffering.

2. The Deaconess knows, however, that the patient entrusted to her, possesses not only a body but also an immortal soul. This fact she never loses sight of. Great as is her interest in the bodily welfare of the person whom she nurses, just as great must be her interest in his spiritual welfare. As a Deaconess, a servant of her Master, she does not lose sight of the spiritual welfare of the sick. Wherever the Deaconess labors, whether it be among the children or among the aged, whether among the poor or the rich, in the school or at the hospital bedside of the sick, her eye is not blind to the spiritual conditions and needs of those she meets with.

The aim of the Deaconess work in the hospital is therefore to be at the same time a blessing to the immortal part of man. This gives her service the diaconal character; without this, she might be an efficient nurse, but no true Deaconess.

This does not imply that she must make every sick bed an "anxious bench." But the fact that it is a Christian Deaconess, who is attending the sick, must be evident and felt, the Christian spirit must pervade her actions and words. There may be instances where the pearls must not be cast before the swine, others where a single word is sufficient, others where words of consolation and encouragement will be to the suffering patient the balm of Gilead. This she must be able to apply. And as she assists the physician in caring for the bodily welfare, so likewise she assists the ministry in the spiritual care for the soul during the time of sickness.

It would lead us too far to merely indicate briefly in what manner this work can be performed, and of the various circumstances which must be taken into consideration. It may suffice to say, by a Deaconess in the hospital, the very heart of the diaconal service, the spiritual aim of her work in Christ's service, must ever be remembered.

3. Another aim of the Deaconess work in the hospital, as far as the Deaconess herself is concerned, is to fit her for the work among the sick and suffering outside of the hospital. It is the

best school for her to learn how to attend the sick and how to nurse them in their own homes of poverty. To the Deaconess in the various fields of labor it will be indispensable to know how to nurse. The knowledge and practice obtained in the hospital will be an inestimable treasure for her to draw from wherever she goes, whether it be to the orphans' home, or the home for the aged, or to the homes for epileptics, the blind, the crippled, or to the parish, or any other sphere in the service of mercy. Without it her equipment would be incomplete. As a training school for the Deaconess the hospital is indispensable.

Has this work any limits? Should it be restricted at all?

THE LIMITS.

A great change has taken place in hospital work during the last few decades. Hospitals to-day are vastly different from hospitals 50 years ago. The advancement of medical science has wrought great changes. While formerly the hospital was a place for the poor and destitute, who were sheltered and treated there by Christian charity, and only those took refuge to the hospital who could not avoid it, it is different to-day. Now even the well-to-do go to hospitals, because the treatment they can receive there cannot be had elsewhere, not even in the most luxurious home.

While formerly the nurse in the hospitals had charity patients around her and did a work of mercy in caring for them, she does not necessarily now do such a work by being merely in a hospital. There is, therefore, a limit in the character of the hospital. In a hospital without charity work the deaconess work would be misapplied.

Another limit to the Deaconess work in the hospitals is caused by the actual conditions to-day. The immensity of the hospital work is threatening to consume all the Deaconess help available, and even not to supply half the demand at that. The Deaconess work is in danger of becoming too one-sidedly hospital work. Other fields equally important are in danger of being neglected, because the forces available are drawn into the hospitals to too large a percentage. While this may benefit the hospitals it will harm the Deaconess cause. The hospital should not domineer over the Motherhouse. The hospital is but a field of

labor of the Deaconess Motherhouse. The work in the hospitals having grown to such great dimensions, this very fact puts a limit to the Deaconess work therein. Rather a small hospital which the Motherhouse can fully supply and conduct in its spirit, and use as a training school for the Deaconesses in this sphere of her work, than a world-famous hospital in which the deaconess is but a cheap nurse.

The ideal hospital for Deaconess work would be such a one in which the entire nursing force is composed of deaconesses and scholars, no outside help or trained nurses being required. This being seldom possible, especially not if a hospital of extensive size is connected with the Motherhouse, a compromise has sometimes been suggested. It would be to place the work under the supervision of Deaconesses, who are assisted by nurses under training. This would require a number of well qualified Deaconesses with executive and administrative ability. The superintendent, the nurse in charge of each floor, one in each operating room, the housekeeper, these at least would have to be Deaconesses, superintending not only the work, but influencing and directing the entire life of the house. Questions of grave importance arise here, which the future must solve.

The reading of the paper of Rev. Fritschel was followed by a considerable discussion, especially concerning nursing by Sisters in parishes and the charging for this service by some congregations.

Revs. Manhart and Fritschel were appointed to draft a resolution concerning the charging for the services of Sisters by congregations.

EVENING SESSION, JAN. 6.

The evening service was led by Pastor Manhart.

Rev. C. Goedel read the following paper:

CHRISTIAN LIBERTY IN THE MOTHERHOUSE.

Personal liberty, or the God-given power of self-determination in the use of the will as we deem best, is a noble and holy gift, which it behooves the Christian to honor and respect in himself and in others.

Every Sister who attaches herself to the Motherhouse community, and who voluntarily places herself under its rules and regulations brings us, as her most precious dowry, her personal liberty, and to a certain

extent surrenders this to the community.—A donation, considered in its intellectual and spiritual aspects, of infinitely greater value than any and all mere material gifts. She can, indeed, again separate herself from the community whenever she chooses; and in doing so, can reclaim what she had surrendered; but so long as she is a part of the Motherhouse community, the fact remains, that although she primarily surrenders her personal liberty to the Lord and His service, yet, as in every other association in the Kingdom of God on earth, she has human beings to deal with, to whom she subordinates herself for the Lord's sake.

As those in charge of Motherhouses do we realize as we should to what an extent we are responsible for giving what is committed to us its right development and direction? Two years ago this subject of personal liberty in the Motherhouse already forced itself upon my attention, and since then the same subject has become prominent in the land in which the Modern Female Diaconate had its origin. There the attacks of a former deaconess probationer in a novel entitled "Free to Serve," have led to a spirited discussion of the question whether it is at all possible for a deaconess, as a member of a Motherhouse community, to retain her personal liberty. As regards this question, it is to be hoped, that instead of passing it by in silent contempt, those charged with the conduct of Motherhouses will take a very decided stand. Let them testify against the hazy and oftentimes incorrect statements of this clever writer, who, as she reveals herself in her book was never "free to serve," because bound by her own inclinations, peculiarities, prejudices and inordinate ambition, but whose statements will nevertheless make many a young woman hesitate to enter a Motherhouse.

But even in specifically Christian circles, and quite apart from this book, there are those who ask how it is possible for liberty to exist in a Motherhouse, when the two seem to be as opposite as fire and water. This opinion is held by many, not only in the "land of the free," but also in Germany. Here in America even Christians sometimes have only a half-admiring and a half-pitying smile for those "good sisters," who, coming from the "land of militarism," are supposed to possess the inherited ability to obey, and in doing so to renounce absolutely their own freedom of will. In Germany, on the other hand, the cry for the "emancipation" of women, i. e. for equality of rights, independent vocations, etc., is year by year becoming louder; whilst service and obedience have in many circles come to be regarded in much the same light that many regard them here, namely, as very "unmodern" and unpleasant. All this is but a manifestation of that unreasoning and insatiable thirst for freedom so often found in men and women, which would make of the subject a joint-ruler, of the servant a master, and which finally leads to the destruction of all reverence for authority and for the Lord of lords Himself.

This sort of liberty, of course, finds no place in the Motherhouse; nor is this the kind with which our subject deals. On the contrary, we mean to discuss *Christian* liberty, the only true and real liberty, the liberty which must not be confounded with political or civil liberty, nor with any of the unlawful and lawless strivings of the modern "emancipation" movements. As the antithesis of this latter *external* liberty, we may also speak of Christian liberty as the *inner* and genuine liberty.

Of mere external liberty the Jews furnish an instructive illustration in John 8:33, where they defiantly boast: "We be Abraham's seed, and were never in bondage to any man; how sayest thou: Ye shall be made free?" But the Lord directs them from the domain of mere external freedom to that of inner bondage by saying to them: "Who-soever committeth sin is the servant of sin. . . . If the Son therefore shall make you free, ye shall be free indeed" (v. 34, 36). In these words the Lord not only shows them that the freedom of which they boast is a false one, but He also tells them in what the true freedom consists. Thus the word of the Lord our Saviour regarding the bondage of the natural, unregenerated man, is placed in sharpest contrast with the poetic and misleading confusion of terms into which our own Schiller fell, when he wrote: "Man is born free, and is free, though he should be born in chains."

What Isaiah prophesied of the Messiah, and what Jesus distinctly tells the inhabitants of Nazareth was fulfilled in Him, to-wit, that He brought deliverance to the captives, and the opening of the prison to them that are bound.—All this came to pass when the Son of God for a time renounced the absolute divine freedom and glory which He had with the Father, and voluntarily placed Himself under the laws of Israel, became subject to His sinful human parents and to malicious magistrates and endured an unjust sentence and the bitterness of the cross. This He did, however, in obedience to the will of His Heavenly Father, to whom He completely and willingly subordinated Himself, as He declares John 10:17, 18: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

Through this renunciation of His liberty Jesus again recovered for us the liberty which we had lost through Adam, inasmuch as He redeemed us from the shameful service of sin of which Paul speaks in Rom. 6:20, when he says: "For when ye were the servants of sin, ye were free—from righteousness." Of the frightfully destructive power of this sort of service, which robs man of all freedom of action, the Apostle testifies in Rom. 7, until the sense of this servitude wrings from him the despairing cry: "O wretched man that I am! Who shall deliver me from the body of this death?", but who, as one freed from this bondage, could also gratefully say: "I thank God, through Jesus Christ our Lord."

As over against the burdens which false brethren and narrow Jewish conceptions would lay upon the consciences of Christians (Gal. 2:4; 5:1) on the one hand, and carnal lawlessness (Gal. 5:13) on the other, Paul became the guardian of this treasure of evangelical liberty. Against carnal lawlessness Peter also warns when he directs Christians not to use their liberty for a cloak of maliciousness, but as the servants of God (I. 2:16).

The surest way to escape from this false freedom and to come into possession of the true liberty is that pointed out by Paul in Rom. 6:18, 19 and 22: "Being then made free from sin, ye became the servants of righteousness. . . . So now yield your members servants to righteousness unto holiness. . . . Now being made free from sin, and become the servants to God, ye have your fruit unto holiness, and the end everlasting life."

On this question, Paul, the Apostle of faith, and the constructor of Christian doctrine, is strongly supported by that very practical witness of Jesus, St. James, who twice speaks of the "law of liberty" in his Epistle (1:25; 2:12). For the act done under stress of legal compulsion he substitutes the free act of man: and for the constraint of law man's self-determination. In this, indeed, lies the superlative excellence of the liberty wherewith Christ has made us free. Not only has He delivered us from sin and its consequences, but He has given us back *ourselves*, freed from every foreign power, and has granted us the undisputed possession and the unfettered use of our life in every good and God-pleasing work. We are now the free men of the Lord Jesus (1 Cor. 7:22); we call ourselves the servants of Christ with all the enthusiasm of those who feel that they are spiritually free, but who yet, for the very reason that Christ has made us free, are ready and willing to serve Him with all our powers of body, mind and soul. It is this that makes genuine "deacons" and deaconesses; and here we find the real starting-point of our exalted work and office.

In this service of perfect freedom our own Luther also points the way. His "Sermon on The Liberty of a Christian" should be one of the "standard books" in every Deaconess House. I cannot forbear citing the two main divisions and a few of the most striking passages of this sermon. The divisions are these: 1. *A Christian is a free Lord over all things.* 2. *A Christian is a willing servant of all things and all men.* Some of the strongest statements are as follows: "The inner (i. e. the spiritual, new) man is one with God, cheerful and happy for Christ's sake whose whole desire it is to serve God in the freedom of love, without hope of reward." "A believer, who through his faith has again found a place in Paradise and become a new creature, needs no works to make him holy; but that he may not be idle, and that he may exercise his body, he is doing such works spontaneously as please God." "Without any merit on my part, but out of pure mercy, God has in and through Christ given to me, an unworthy and condemned creature, the full measure of Godliness and salvation, so

that besides believing this I need nothing more. Therefore I will also render such a Father a willing and cheerful obedience, without hope of reward, serve my neighbor as Christ served me, and do to him only what I believe to be for his temporal and eternal good; more than this I need not do, for through my faith in Christ I am possessed of all things." "We thus see how faith begets love to and delight in God, and how this love manifests itself in a *free, willing and cheerful life*, that is ever ready to serve others without reward." "A Christian lives not in himself, but in Christ and in his neighbor: in Christ by faith, in his neighbor by love. By faith he ascends above himself to God: from God he again descends beneath himself by love, and yet continues to abide in God and in divine love. *This then is genuine spiritual Christian liberty*,—the liberty that frees the heart from all sins, laws and ordinances, and that is as far above all other forms of liberty as the heavens are above the earth. May God grant us to understand and appreciate this. Amen."

This sort of liberty, genuinely Christian, is the fundamental principle of all our deaconess work, the most precious possession of every deaconess, the foundation of the Motherhouse, the measure surpassing all others entrusted to the keeping of those in charge of Motherhouses.

One who is not really free is not fitted for the service of Christ. One whose affections are still set on the world and the pleasures of the world, and who seeks his or her own glory and the applause of men, is not free to serve Him. Such an one, unless made free by the Grace of God through genuine repentance, will sooner or later forsake the work, or be forsaken of God. The world—even the Christian world, sometimes upbraids Motherhouses for again losing so large a number of their sisters; and only a lack of good sense or malice can be responsible for the statement made to us in Philadelphia, that nothing was gained by sending us probationers, inasmuch as they after all failed to remain! It is indeed one of the crosses that God lays upon Motherhouse superiors that so many, whom these confidently believed to be well-fitted for the work, should again leave it; one to be married, another to become a "trained nurse," a third because she felt herself unhappy and no longer found joy in the service, a fourth because she could not become accustomed to restraint, a fifth because a brother or an aunt needs her and no longer wants her to serve "strangers!" All these prove by their going that they were not free, and that they felt themselves unable to press through into that liberty that enbales one, for Christ's sake, to leave all things, do all things, and suffer all things. We condemn none who again leaves us, for we are convinced that many of them become excellent housewives, proficient nurses, and faithful, Christian helpers of their relatives; also that they are and will remain good, honest Christians; but the measure of the liberty in Christ which is required for His exclusive service, this they did not have and were unable to obtain.

On the other hand we by no means believe that all of our sisters have come to that clear consciousness of this liberty in Christ, which enables them gratefully to rejoice over it as a precious gift and possession. Here is where many lack. Very few, indeed, will come to us with the clearly defined thought: "It is the Lord Jesus who has delivered me from sin, from the bondage of the land, and from the curse of an evil conscience, and who has made me free: this liberty I will therefore place in His service, put myself under His easy yoke in gratitude for all that He has done for me, and will also, for His sake, be subject to the ordinances of man."

But this is the high ideal toward which all our training in the Motherhouse must tend: and for this reason we pastors can never preach too much of Christ to our Sisters. We are not to be censors, overseers and enforcers of law, but preachers of the Gospel in love, out of our own personal experience of Christ's love. *He* is the one whom we must never cease to place before our Sisters, in order that what He did for them in the purchase of their freedom may convince them more and more of their duty to make a complete surrender of themselves to Him. Such magnifying of Christ, both in our preached Word and in the private pastoral care of our Sisters, will accomplish far more than all mere legal constraint, which, in fact, is really obnoxious only to those who love genuine Christian liberty.

Again, the pastor of a Motherhouse must not be a pope who puts a yoke upon the necks of faithful, willing Sisters; nor one of those of whom Christ once said: "Woe unto you: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."—Luke 11:46. (In the novel already mentioned the heroine casts this up to the pastor.) If we pastors are unwilling daily to make complete surrender of ourselves to the Lord and His service, we are unworthy and unfit to be at the head of Motherhouses, and to teach others what Christian liberty is.

Above all must the pastor of a Motherhouse guard against the danger, both to himself and to the Sisters, that lurks in the endeavor to win favor through his accomplishments, his engaging personality, and his superior capabilities. This leads to eye service, as men-pleasers, to the formation of parties and cliques, to strife and offences, and means the destruction of Christian liberty. I maintain that one of the greatest sacrifices that the Lord asks of the pastor of deaconesses is that he be indeed the faithful adviser of each, but the intimate friend of none. Our preferences, and our need of personal attachments in the bonds of Christian friendship must be halted by the consciousness that the souls in our keeping belong to Christ, that they have placed their liberty into His service, and that we must not put ourselves between them and Him.

The Sister Superior and all superintending Sisters are, in like manner, to foster this grace in the Sisters. A good example is of the first importance. No Sister in authority must ever ask another to

do what she herself would not do or has not already done. Nor should she give only the most menial employment to such as are willing, in blind obedience, to do the lowest service, but have not yet learned as they should what genuine Christian liberty is; on the contrary she should endeavor to teach these to put a proper estimate upon the liberty in Christ, and train them not as mere housemaids, but as the servants of Christ.

Our own personal willingness to submit to the will of God and our Saviour should prompt all the orders and directions that become necessary. Changes and exchanges of Sisters, furloughs and vacations must never be arbitrarily arranged, but must be brought about with that discretion that pays due regard to the will of God, the rules of the house, and the circumstances of the case, that never favors one above the other, and that will compel each rightly-disposed one to say: "Though I am directed by men, it is nevertheless the Lord who directs me through these."

May the Holy Spirit who glorifies Christ, the Deliverer, in us, teach us to pray for that genuine, Christian liberty which finds the yoke of Jesus easy, so that we may not rule but serve, and may thus cultivate and preserve in ourselves and in those committed to us, the precious treasure of Christian liberty.

A general discussion followed. A special desire was manifested to have Luther's noble treatise on Christian Liberty in a convenient form, so that all of our Deaconesses can have it.

JAN. 7.

The Sisters had a special conference from 8:30 to 9:30, at which the questions of the preservation and promotion of the physical health of the Deaconesses, and the practice of the Motherhouses concerning gifts to the Sisters, were considered.

The pastors had a special conference from 8:30 to 9:30.

The Conference met at 9:30.

Rev. Dr. Manhart read a paper on

THE SPECIAL TRAINING OF THE PARISH SISTERS.

The parish deaconess, is the one who in position and lines of service is most like her noble prototype, Phoebe, whom Paul commends so highly, and most like the other Deaconesses in Apostolic times and in the early centuries of Christianity. During that glorious period of Christian history, when but three centuries were required to lay the Roman Empire at the feet of her Lord, the Church had in the female diaconate a ministry of helpful and merciful service for men in their varied forms of need, ever ready to labor under the guidance

of her pastors, and to contribute a noble share of the toils, privations, heroisms, martyrdoms and love, by which the Roman Cæsar and the Empire were impelled to do homage to the cross of the Nazarene.

For these great scriptural and historic reasons, and the further ones found in the nature of the Christian congregation itself and in its relation to the Kingdom of God, it is right to speak of the parish deaconess as the one who is at the very summit of the deaconess calling and of its labors.

It has been found also by experience, that the demands upon the parish deaconess are more varied and possibly more exacting than upon the Sisters who are nursing or teaching.

It follows, therefore, that the parish deaconess should bring to her station the most mature Christian character and the best and fullest equipment which the life, discipline, and training course of the Motherhouse can develop and furnish.

A Christian congregation, as the Deaconess finds it, consists of a pastor and its baptized members, confirmed and unconfirmed. The parish includes the local church or congregation, or a number of churches or congregations united in a pastorate, and those who look to it, more or less for help in spiritual matters. This ampler idea of the parish exists among us practically, though the authorities may ignore it. (cf. Parish in Luth. Ency.) Among us in America, the local church is found under very varied conditions in city, town and country; in the intelligence and social relations of its members; in its language, or languages or mixtures and dialects; in its forms of worship; in its relations to other congregations in other bodies in America and Europe; to the varied forms of mission work, home and foreign; in its relations to charitable work in community and institution; in its societies, Sunday school, catechetical work, etc., etc.

In this congregation and parish as she finds them, the parish sister is to work under the guidance of its pastor. While he has ample knowledge of his field and should be a competent guide in indicating the special things he wants her to do; yet he rightly expects to have one to direct who is not a novice, but who brings the personal resources of one who is specially and well trained for efficient labors in a ministry of helpful and Christlike service to those to whom, in their varied needs, he may send her.

It follows, that her ideas of a church and a parish as they exist among us, should be adequate. She should know the New Testament teaching concerning a church as a unit and as a part of the universal church. She should know what in a real and practical way, a parish is as a field for her to labor in.

As, in the general estimation of the people, her service and position, will rank next to that of the minister of the Word or the pastor or pastors, her position is one of honor and of great responsibility. This is to influence her during her entire period of training, since a call to a noble position is a call to make adequate preparation that its respon-

sibilities may be met, with commensurate fidelity and nobleness. She must know the Bible. She need not know it as the theologian does, but she must know it for herself and as a worker and factor in the parish among all its varied classes. For herself, she must know it as a revelation from God, as unfolding His way of saving men, as the food of her soul, and as the guide of her way.

She needs it in her work as her chief text-book in human nature. (Pres. G. Stanley Hall says: "The Bible is certainly the most consummate text-book in psychology that the world has ever seen. It knows and touches the human heart at deeper and more points than any other." p. 176. *Principles of Religious Education*.)

She needs it in work among the people. For her it is profitable for teaching, for reproof, for correction and for instruction which is in righteousness, even though her use of the Word be a Sister's and therefore not like that of a pastor.

The Motherhouse must, therefore, provide the amplest training in the Word, which its circumstances allow.

This will include Old and New Testament History, in a rather broad sense of the word History, making it include the essentials of Biblical Geography and Antiquities and the chief parts and contents of the several books. The Bible training will include also, and especially such a knowledge of the Bible as allows a ready practical use of its chief devotional didactic, monitory and consoling parts and passages.

The parish deaconess should not be required to have all the training of the professional nurse. She must, however, know no little of nursing. Her training and service in that is a bond of unity in the sisterhood of her Motherhouse and of the Deaconess sisterhood in the whole world. It is most important for her, too, in her relations to her Lord. He was a healer of men. He healed the bodies of men, so that seeing him remove disease from the visible body men might know that He had power to forgive sin in the invisible soul. Then, too, this ministry to men's bodily needs, completed the range of his personal ministry—preaching the gospel of the Kingdom to man's spirit, teaching man's mind, and healing his body. Man entire, spirit, mind and body, though in varying ways, was blessed by His personal ministry and was the subject of His redemption. So man entire, should be the subject of the redemptive processes of Christ's Church and Kingdom in their winning the world for Him.

As a parish deaconess, a sister will be required to do some nursing, especially among the poor, or in special epidemics or other emergencies. The ability to do this skillfully and with a true deaconess spirit, adds much to her influence in a parish. It often, by a single experience establishes her firmly in the regard and good-will of the people of the parish.

The Motherhouse must, therefore, train every parish deaconess in nursing sufficiently to thus secure her position, without attempting in

every case to give her the full training in nursing essential to the nursing deaconess.

A parish deaconess must be qualified to do some teaching. The children of our church are dedicated to God in Holy Baptism. Parents vow to bring them up in the nurture and admonition of the Lord. The church receives the vows of parents. The church must see to the Christian nurture of its children. Indeed, Baptism lays the foundation for the life-long Christian culture of those whom it initiates into the Kingdom of Heaven. It demands that all periods and all grades of education, be dominated by Christian principles and truth. The parish deaconess often finds abundant work as a teacher in the Christian school for little children, in Christian culture classes for younger and older persons and in catechetical teaching. In regard to catechetical classes, save in quite exceptional cases, the teaching that directly precedes confirmation, should be done by the pastor rather than by the Deaconess. During the preceding years she may well do all the teaching, under his guidance.

In all of her teaching, for the formation of character and the development of intellectual power, the Bible and the church must have the first place. Her methods, principles and instruction must rest upon scriptural teachings as to human nature and its need of regeneration and man's right relations to the Church of God. Still the parish deaconess is not classed as a teaching sister, and should not be compared with her, to her disadvantage.

The Motherhouse must, therefore, see that her ideas of man are scriptural, that she clearly apprehends the truths to be taught, and that she has developed power to impart that truth in forms and ways adapted to the varying capacities of those younger or older entrusted to her.

She may have much to do with the poor. Hence the problems are to relieve necessities without pauperizing, to stimulate the spirit of self-help and personal independence, and to bring Christian consolation to the worthy poor in the Church of Christ.

The Motherhouse must see that in her practical training her sympathies are rightly developed, that she acquires the power to discriminate between the worthy and the shiftless or criminal persons who would willingly live on charity, and that she learn to stimulate and guide efforts to become self-sustaining instead of remaining dependent.

A Motherhouse must have its sisters treat the poor with the compassion, the love and the justice, that are Christlike.

Besides, in the capacity of a general parish worker the parish deaconess will be expected to help in the general work of maintaining and building up the church. She may look up persons for the Sunday school, may be largely responsible for its home department and its "cradle roll," may aid in gathering the young in catechetical classes,

looking up the unchurched, finding Lutherans and others that have come from other places but are not yet settled in a local church, aid in the young people's society and aid in the women's societies for missions, charities and the work of the congregation, and personal development.

She should be able to help the young and the women of the congregation to right ideas of their own relations and those of the congregation to the great task of extending the Church of Christ throughout the world, and to the church's great agencies, missions, educational, charitable and benevolent agencies. She can and should do much in awakening and developing the great, though largely dormant, power of our women and youth for the building up of the kingdom of God in the earth. The deaconess in the parish, like every other servant of Christ must do her full part, in enabling Christ through the instrumentality of His Church to answer its daily prayer—*Thy Kingdom Come.*

The Mothershouse must, therefore, see to it that her knowledge of the church, as the pillar and ground of the truth, as the body of Christ, and that instrument which, by the means of grace, salvation is to be offered to all men, is clear and adequate. She must know also the chief things of its history and development under the guidance of the ever-present Spirit. This is especially true of the men and movements that inaugurated new eras in the advance of the Kingdom of God. I refer to such men and movements as Luther and the Reformation, modern missions, home and foreign, Fliedner, Loehe, Bodelschwingh and the Deaconess movement, the planting of Lutheranism in America, the S. S., the young peoples' societies, etc.

It is an educational idea of far-reaching effect to understand that, however humble one's work may be, it is still a part of great providential plans and movements for God and the Kingdom of His Christ.

It encourages one to do faithfully and well, the little part assigned to her, realizing that unfaithfulness would be, however slightly, a marring of God's plans. So Browning has it beautifully in his *The Boy and the Angel*. Gabriel did his best to take the place of the boy, but God said: "I miss my little human praise." Without the boy's imperfect but sincere worship, "Creation's chorus stopped."

All these things make it clear that the parish deaconess should enter upon her work as a settled and mature person. She must not be a school girl, but a Christian woman. She may be young and vivacious, but must be settled in purpose, developed in judgment and mature in Christian character. Such maturity can be secured only by a training, both theoretical and practical that requires years of time. The theoretical training is secured from the teaching and staff of the Motherhouse and by a reliable course of reading of the lives and services of the eminent men and women who have been successful workers in fields of Christian mercy. The practical training is secured

by the life and discipline of the Motherhouse, by the work under the direction of training sisters, and in the out-stations under the guidance of the experienced sisters in charge. There are still other things in the training of the parish sister too important to be omitted. They are things in which the Motherhouse may indicate, but in which the sister must very largely train herself. I mean such things as the following:

The profitable use of the means of grace. The devout reading of the standard devotional treasures of the church. The habitual exercise of self-control. The wise use of "quiet hours."

The result of such spiritual discipline, should be seen in the Deaconess becoming more and more like Mary, an ever willing listener and learner at the feet of Jesus. As such a disciple she becomes like her Lord, meek and lowly of heart. Her adornments are those of a gentle, loving and sympathetic spirit. A proud deaconess is an offense to man and God. She develops power for quiet, but steady, persistent and forceful yet always womanly service. She is dominated by a strong sense of privilege, duty and Christian principle and not a creature of rash and changeful impulses.

She controls temper, is not given to gossip and talebearing, but like the ideal woman, of Proverbs, she openeth her mouth with wisdom and the law of kindness (or teaching) is on her tongue. Prov. 32:26.

She becomes kind and sympathetic in service.

She becomes contented and joyous in her holy calling.

She becomes a true minister in the Church of Christ, in the name of Christ, and in the Spirit of Christ, to Christ's needy ones, and does her part in bringing in the fulness of the Kingdom of Christ.

In short such training should make her in character and service, like our adorable Lord and Saviour, the Model Deacon.

The reading of this paper was followed by a general discussion, asking and answering of questions, and an interchange of experiences.

The committee to report on forms for investiture and consecration, reported that it judges that the Motherhouses are not yet prepared to adopt common forms. The committee was continued, with Rev. Fritschel in place of Rev. Tollefson. (cf. Proceedings of Third Conference, p. 11.)

The English secretary was instructed to gather the statistics of the Motherhouses and insert them in the Proceedings.

They are as follows:

	Deaconesses.	Probationers.	Total.
Philadelphia Motherhouse	45	25	70
Milwaukee Motherhouse	9	15	24
Baltimore Motherhouse	16	9	25
Minneapolis Motherhouse	19	8	27
Brooklyn Motherhouse	7	7	14
Chicago Motherhouse	4	14	18
Omaha Motherhouse	17	10	27
	<hr/> 117	<hr/> 88	<hr/> 204

Besides there are 30 candidates.

Printing of Proceedings—The offer of Rev. H. L. Fritschel to print the proceedings of the Conference in the *Annals* for Protestant Deaconesses, and then to furnish reprints in pamphlet form was thankfully accepted. Revs. Fritschel, Goedel and Manhart were directed to co-operate in carrying out this plan.

Appeal—The committee to prepare an appeal (cf. *Proceedings of Third Conference*, p. 13), reported that one was prepared and sent out. There were 10,000 in English, German and Swedish, respectively.

It was resolved that at the next convention of the Conference, we have a meeting on the first evening, for the general interests of our work.

Collects—The committee on collects reported progress (cf. *Proceedings of Third Conference*, p. 14), and was continued.

Literature—The committee on literature reported progress. (cf. *Proceedings of Third Conference*, p. 14.)

It was agreed that Rev. Dr. Manhart should prepare a series of Deaconess biographies, and submit them to the officers of the Conference.

It was resolved to recommend to the Society for Inner Missions that they, from time to time, publish tracts pertaining to the Deaconess cause. The committee on literature—consisting of the officers—was continued.

Resolutions of the Kaiserswerth Conference are to be taken at the next meeting, copies in an English translation to be previously furnished the Motherhouses.

The following minute was adopted concerning Rev. W. A. Passavant, Jr.:

The Rector of the Milwaukee Motherhouse, the Rev. W. A. Passavant, Jr., entered upon life July 1, 1901. He was the son of Rev. W. A. Passavant, Sr., D.D., the venerated founder of many institutions of Christian mercy, and who first introduced deaconess work into America, when, in 1849, Dr. Fliedner, at his solicitation, brought four Deaconesses from Kaiserswerth to the hospital at Pittsburgh. Rev. Passavant followed his father in zeal for the Church and in actively promoting works of Christian mercy. He was an active and efficient member of our previous conferences, and his presence and counsels are greatly missed. We bear grateful testimony to his energy, his broad intelligence and his devotion to his providential work. The workman has fallen, the work will continue. May Heaven's richest blessing be upon it.

The following minute was adopted concerning Mr. John D. Lankenau:

The President of the German Hospital in Philadelphia, the founder and President of the Mary J. Drexel Home and Philadelphia Deaconess Motherhouse, the venerable John D. Lankenau, passed to the eternal home on Aug. 30, 1901, in his 85th year. He was a kindly and benevolent man, who unostentatiously gave millions of dollars in simply doing what he believed to be his "duty to his God and to his fellow-man."

Deaconess work in America, in the Lutheran Church and beyond it, will always be indebted to the generous founder and "father" of the Philadelphia Motherhouse. It is a special pleasure, to us in our Conference of American Lutheran Motherhouses, to acknowledge his liberality towards it and towards the work of all of our institutions. In his death, America and the Lutheran Church sustained the loss of one of their noblest Christian philanthropists.

Time of Meeting—The spring of 1904 was selected as the time of the next Conference, the precise date to be selected by the officers.

Place of Meeting—Philadelphia was selected as the place of the next meeting.

Thanks—The thanks of the Conference were extended to the Baltimore Motherhouse for its cordial hospitality.

The Secretaries.

KAISERSWERTH DEACONESS HYMN.

By Theodor Fliedner.

Blessed fount of heavenly gladness,
 Jesus, whose are all our powers,
 Thee in sickness, want and sadness,
 To behold and serve is ours.

If we bear the sick man's burden,
 Lord, in thankful love to Thee,
 Thou wilt say to us in guerdon:
 Come ye blessed, come to me.

Where the child with love is tended:
 Where the tears of want are dried;
 Where the prisoner is befriended,
 Thou art Shield, Reward and Guide.

Give more love, that fire from heaven;
 Send that Love that longs to bless,
 That it may increase like leaven
 Till it grows pure happiness.

Tr. Katharine Winkworth.

Proceedings and Papers

OF

THE FIFTH CONFERENCE

OF

EVANGELICAL LUTHERAN

DEACONESS MOTHERHOUSES

IN THE

United States.

B

PHILADELPHIA, PA.

April 26--28, 1904.

PROCEEDINGS AND PAPERS.

The Fifth Conference of American Lutheran Deaconess Motherhouses met in the Philadelphia Motherhouse, Rev. Carl Goedel, Rector, April 26-28, 1904.

On Tuesday evening, April 26, services were held in the chapel. They were conducted by Pastor Goedel, who spoke on John 15, 1-8, and welcomed the Conference.

On Wednesday, April 27, at 9 A. M., Rev. A. Spaeth, D. D., L. L. D., conducted services, including a hymn and suitable prayers, including the Deaconess Prayer of the Early Church. He then declared the Conference open for business.

ROLL OF CONFERENCE.

Philadelphia Motherhouse—Rector, Rev. Carl Goedel; Sister Superior, Magdalena Steinmann; Board's Representative, Rev. A. Spaeth, D. D., L. L. D.

Milwaukee Motherhouse—Rector, Rev. H. L. Fritschel, Sister Superior, Martha Gensike; Board's Representative, Mr. H. E. Passavant.

Baltimore Motherhouse—Pastor, Rev. C. E. Hay, D. D.; Head Sister, Sophia Jepson; Board's Representative, Rev. F. P. Manhart, D. D.

Rev. C. F. Tollefsen, chaplain of the Brooklyn Motherhouse, Catharine Dentzer, training Sister of the Milwaukee Motherhouse, and Rev. E. H. Delk of the Board of the Baltimore Motherhouse, were admitted as advisory members, as were also Sister Bertha Mehring and Lina Schueler of the Baltimore Motherhouse and the Sisters of the Philadelphia Motherhouse.

Rev. E. H. Pfateicher, Ph. D., was admitted as a guest.

STATISTICS OF THE AMERICAN MOTHERHOUSES.

	Deaconesses.	Probationers.	Total.	Candidates.	Stations.
Philadelphia	49	28	77	2	14
Milwaukee	13	11	24	1	3
Baltimore	16	11	27	—	12
Brooklyn	11	4	15	1	2
Omaha	19	9	28	4	10
Minneapolis	16	7	23	4	7
Chicago	3	23	26	7	9
Total.....	127	93	220	19	57

ORGANIZATION.

The following officers were elected:—

Pres., Rev. A. Spaeth, D. D., L. L. D.

Eng. Sec., Rev. Frank P. Manhart, D. D.

German Sec., Rev. Carl Goedel.

The Rev. H. L. Fritschel read the following paper entitled:

THE INTERNAL MANAGEMENT OF THE DEACONESS MOTHERHOUSE.

Not all Deaconess Houses are uniformly organized. Different underlying principles and aims require the life and the work of an institution to be organized differently and will give especially to the internal life of an institution different forms and outlines.

The Deaconess House under our consideration is that special type which is generally known as the "Motherhouse," which has developed historically and is generally conceded to be, under the present circumstances, the most suitable form for the efficient education of the deaconess and for the effective performance of the work.

I.

In the Motherhouse three factors are combined: **The School, The Church, and The Home.**

Viewed from one side the Deaconess Motherhouse is a training school for the deaconess. Its aim is to give religious and technical training, to develop the personal Christian character of the probationer, and to prepare her by theoretical instruction and practical training for the work of a deaconess. The Motherhouse is the school in which the deaconess is educated and trained for her vocation. Yet it is unlike the school in sustaining, after the completion of the special course of instruction, a direct and close relation to the deaconess. The relation

of the deaconess to the Motherhouse after the completion of her instruction and training is not merely that of an alumna to the alma mater. By her training she is rather let into much closer union with her Motherhouse.

The plan, advocated by some, to graduate deaconesses and then place them independently in congregations, institutions, etc., has not proven beneficial, neither to the work nor to the workers.

Viewed from an other side the Motherhouse is an **association of those who are united in the same faith and for the same life work**. Being a communion of such as are one in faith, associated together in an organism under the ministry of the word, the Motherhouse has the character of a congregation and constitutes the parish of a pastor. The religious life is the very heart of the Motherhouse, it permeates the whole body, it is the source of the works. Faith is active in works. All here associated have the same faith, the same life-work in view, viz: to serve their Master in the diaconate.

The Motherhouse is not a conglomeration of various members, but an organism in which all members are in correlation and co-operation, governed by one spirit and working together for a definite purpose. (Eph. 4 : 16.)

Again, viewed from a third side, the Motherhouse is **a home, a family**. The Rector and the Oberin are the heads of the House, the body of the Sisters, both Deaconesses and Probationers, constitute the family. As a home the Motherhouse, therefore, provides for all the necessities of life for its daughters, cares for their spiritual and bodily welfare, provides in case of sickness, or if disabled by infirmity or age, or otherwise, it provides for them as a Christian family or home would do.

Without being an unnatural and artificial imitation of a family, the type and ideal of this community in the Deaconess House is, *mutatis mutandis*, the family life. Wherever the Sister is stationed she remains a daughter of the Motherhouse.

In the organization of the Motherhouses most widely adopted, we have the combination of these three factors: School, Church, and Home.

II.

The internal management of the Motherhouse, thus organized, is entrusted by the Board to a Rector (Pastor) and an Oberin (Sister Superior), who are responsible under God to the Board for its proper administration in accordance with accepted principles.

Besides demanding the undivided interest of a person the Motherhouse management requires also direct personal guidance and influence. A Board consisting of several members, meeting only at intervals for a few hours, changing perhaps frequently in its constallation, can not influence or mold the internal life of a Deaconess House as it should be done. A constant, close personal relation between the sisterhood and the management is indispensable for the development of the spirit

of the house. It is well known how some Deaconess Houses reflect the very spirit and character of their great leaders under whom they were organized and developed. The Board, therefore, entrusts the inner management to persons, who live in close and constant touch with the community of the sisters. The Board will regularly receive reports from the management concerning all important matters of the Motherhouse and retain otherwise its relation to the Motherhouse.

The internal management is vested, not without purpose, in a Rector and an Oberin; not in a Rector alone, nor in an Oberin alone, but in a Rector **and** an Oberin. An institutional life, such as that of a Deaconess Motherhouse, requires the manly and the womanly element. Reasons are obvious from their respective duties.

III.

In the management of the internal affairs the Rector and the Oberin occupy co-ordinate positions and have their common as well as their separate duties and spheres.

The natural position of man and woman is not under consideration here. In this the relation is not that of co-ordination. It is the sphere of the management of the Deaconess House in which the co-ordination is asserted. In this management the Pastor and Oberin are co-ordinate and have their common as well as their separate spheres and duties.

The harmonious co-operation requires an agreement in the same principles, a subordination of personal interests under the interests of the cause, a unity in the spirit. Mutual confidence and good will advance harmonious co-operation.

While it is true that each one has its separate sphere, special emphasis should be laid upon the common work, the more so, since the common and the separate spheres frequently overlap, the boundaries in many instances not being clear-cut. Yet there must be a subdivision of the work, and a division of the spheres in which the Rector or the Oberin must act without the interference of the other, and in which they are separately responsible. Where there is a separate duty, there is also a separate responsibility. Where there is a common duty there is also a common responsibility.

While the subdivision of the work will be largely determined by circumstances, the special spheres and duties of the Rector and Oberin, as well as the common, can be outlined in **general**.

IV.

The separate sphere and duties of the Rector are (1) the pastoral office and the pastoral functions; (2) the instruction or supervision of instruction; (3) the external representation of the Motherhouse.

The Rector is the pastor of the house-congregation, the spiritual adviser of the Sisters. He is not only a chaplain of the Deaconess Motherhouse conducting the Divine Services. The religious life, being

the very heart of the Deaconess work, needs special care and attention. As a pastor he must feed, tend and pasture the flock entrusted to him. He must endeavor to deepen the Christian understanding, to confirm in our holy Christian faith, to develop the Christian character ,etc. All the directions of pastoral theology here find their special application to this community.

The ministerial functions, such as consecration of the Sisters, or their presentation for consecration, the investment etc., the administration of the word and sacrament will be performed by him.

Another separate sphere of the Rector is the instruction for the intellectual improvement and technical knowledge of the sisterhood and the scholars, or the supervision of such instruction. Though not the only instructor in the Motherhouse, he is one of them and is responsible for the efficiency, the arrangement of the "Course," if not outlined by the Board. The intellectual improvement should not be confined to the first year or years, but should be continued, even after the investment and if possible all the time.

Another separate duty of the Rector is the representation of the Motherhouse in transacting business affairs, such as negotiating with Boards of Out-Stations; supervising the financial affairs of the Motherhouse, so far as they come within the sphere of the Motherhouse management; the publication of the papers of the Motherhouse, if any; reporting to the managing Board the affairs of the institution officially; in presenting the Deaconess cause before congregations, synods, conventions; in propagating the cause in general and the Motherhouse in particular ,etc.

Besides he should supervise the general work of the Deaconess Motherhouse.

V.

The separate sphere and special duties of the Oberin, or Sister Superior, lie (1) in the household, its supervision and its arrangement; (2) in the practical training of the Sisters; and (3) in the personal guidance of the Sisters.

In the term the "House-mother," all the special duties of the sphere of the Oberin are indicated. As such she will properly arrange and supervise the entire household; assign their work and positions to the Sisters in the house; and conduct in general the household affairs. This sphere is exclusively hers and she is responsible for the proper conduct of the house as a household.

An other special sphere of the Oberin, also included in the term House-mother, is the practical training of the Sisters. In the Motherhouse this is her chief duty. While the Rector is entrusted especially with the theoretical instruction, the Oberin has charge of the practical training, introducing the Sisters into the work and teaching them how to carry out the principles in actual life; what to do, and how to do it. This requires pruning and fostering. There are things which must be

unlearned and things which must be learned. It requires a great measure of grace and wisdom to correct the faults effectively, and yet in kindness and in love; to strengthen, encourage and develop the good and the noble intentions and to apply them correctly in life, and in the service of the Master.

Another special sphere of the Oberin is the personal guidance of the Sisters. She lives with the Sisters in closest communion, she occupies the leading position among them, being their direct superior, and can therefore exert a personal influence over the others as no one else. She, living with them, learns to know their individual peculiar characters, their weakness and their strength, their talents and gifts and their limits and defects. She can apply accordingly what is most needed for the individual and personal guidance.

In the development of the spirit of the house she can exert by her position and personality a vast influence. As the mother is said to be the soul of the family, so the House-mother of the Deaconess Home can inspire largely a true diaconal spirit and create the Christian "Hausgeist."

What has been said of the personal influence and guidance of the Oberin applies to the relation of the Training Sister to the Scholars.

VI.

The common sphere of Rector and Oberin is the general administration of the House, such as the decision concerning the admission of applicants; the investment of scholars (in these the Training Sister should be heard also); the consecration of probationers, after the voice of the Sisterhood has been heard; the dismissal of unfit probationers. All these affairs pertaining to the sisterhood in general should be jointly managed.

Again such important actions as the stationing of sisters in fields of labor, in which the work and the person demanded for such work and the special gifts of the individual Sisters must be weighed in order to act correctly, should be a common sphere.

All the regulations and instructions for Sisters at home or outside, are a matter of joint and common action. Briefly, all the affairs of the general administration are to be acted upon and performed after having jointly conferred and agreed upon definite plans.

Though this will not exhaust the different questions arising in the practical management, it may serve as a general outline of the common as well as of the separate spheres of the Rector and the Oberin in the internal management of the Deaconess Motherhouse.

An English translation of the Fundamental Principles of the Kaiserswerth Conference was considered and they were adopted, as follows:

FUNDAMENTAL PRINCIPLES OF THE DEACONESS MOTHER- HOUSES CONNECTED WITH THE KAISERS- WERTH GENERAL CONFERENCE.

I. The Motherhouse in its External Relations.

1. The Motherhouse should endeavor to possess itself of the rights enjoyed by corporations and benevolent institutions.
2. A most vital, yet unfettered union between the Motherhouse and the Church is desirable. (Parochial rights.)
3. The Pastor of the Motherhouse remains the pastor in fact of Sisters on out-stations, especially in all matters pertaining to themselves and the Sisterhood. Nevertheless, for the sake of their joint work, confidential relations should exist between the Sisters and the pastors in whose parishes they labor.

II. The Board of Trustees and the Direction.

1. Women as well as men may serve on the Boards of Motherhouses. The Rector and the Sister Superior should belong to the Board, and, wherever possible, should be accorded the right to vote.
2. The Rector, by virtue of his office as a Minister of the Word, is also the head of the Sister Superior. The latter, as the house-mother, is the immediate head of the Sisters.
3. For all their doings the Rector and the Sister Superior are responsible to the Board. Into their hands, under specific instructions, is committed the internal management of the Motherhouse, and with this the Board does not directly interfere.

III. The Sisterhood.

1. The Deaconesses are set apart for their work by an act of consecration, preceeded by a season of special preparation. A probationary period precedes the training and examination. In deciding upon the consecration of Probationers the Sisterhood should be permitted to have a voice. A woman with a tarnished reputation cannot become a Deaconess.

2. Each Motherhouse furnishes its Sisters a garb of fixed and uniform design, which they are obliged to wear. From Sisters who relinquish the work the surrender of this garb is to be demanded, and every effort must be made to prevent such from wearing the distinctive dress of the Motherhouse after they have severed their connection with the Sisterhood.

3. As members of the Motherhouse the Sisters receive no compensation, but all their needs in health and in sickness, on duty and

during vacations, are supplied by the Motherhouse. Pocket-money is furnished for ordinary expenditures.

4. a) The Sisters should steadily grow in the conviction that their vocation as Deaconess is their life-work.

b) Every Deaconess who is no longer capable of performing active service is cared for by the Motherhouse.

c) Should a Deaconess receive a proposal of marriage, the authorities of the Motherhouse to which she belongs, expect, like parents, to be informed of the fact, and to be asked for their advice before a decision is reached. Otherwise she is under no constraint; and if she decides upon marriage the Motherhouse dismisses her with its blessing. Should a Sister, however, act deceitfully in matters of this kind, she is dishonorably dismissed.

d) If parents or guardians, in spite of their consent once given, insist on having a daughter or ward permanently returned for the purpose of serving them, the Motherhouse interposes no obstacle, even though it should itself be the sufferer. Should in isolated cases the command: "Thou shalt honor thy father and thy mother" be used as a cloak to forsake the deaconess calling with apparently good motives, the guilty one herself will suffer the consequence of her wrong-doing.

e) If other relatives ask a Deaconess to relinquish her calling, she may refuse to do so, inasmuch as she has the same freedom of independent action in choosing a calling and remaining in it as have those who ask her. In such a case the Motherhouse has a right to refuse permission to withdraw. If, however, in cases of severe illness and upon earnest solicitation, the Motherhouse can serve the relatives of a Deaconess by furnishing a nurse, it will respect their wishes by sending either the related Deaconess or another Sister. Nevertheless relatives cannot demand such service as a right; nor can the Sister ask it in their behalf.

f) If the Motherhouse is conscientiously convinced that the withdrawal of a Sister is willful and unjustifiable, and in conflict with the rules of the Motherhouse, it becomes the duty of the latter to tell her so, and to show her why her course is wrong. In such a case the Motherhouse must also announce the withdrawal to the rest of the Sisterhood, ask their prayers in behalf of the erring one, and cease to have communication with her.

5. Morphina and similar narcotics are not to be used by the Sisters themselves, nor administered by them to the sick unless specially ordered to do so by the physician. If in consequence of the latter a Sister feels burdened in her conscience, she submits the case in all its details to her Motherhouse, which, after careful consideration of the facts, will give her the necessary advice.

6. a) Sisters are sent to outside stations only after a contract has been made with the authorities. The stationing of but one Sister at a place is avoided as much as possible.

In their supervision of the work of Sisters on out-stations the authorities of the same must not go beyond the instructions given the Sisters by the Motherhouse. The Sister-in-charge has full authority to act in the name of the Motherhouse. She directs the Sisters individually, and is primarily responsible for good order among them.

b) In nursing male patients, the Deaconesses and Probationers are permitted to perform only such duties as, in the judgment of the Motherhouse, do not offend female modesty. They undertake nursing in the male wards of hospitals only with the assistance of male nurses.

c) Sisters are not required to assist at autopsies.

d) All contracts with out-stations stipulate that for themselves and their Protestant patients the Sisters must be accorded the right to hold daily devotions in conformity with the instructions furnished them by their Motherhouse.

IV. The Relation of Deaconess Motherhouses to one another.

1. The fellowship of the Motherhouses with one another finds expression in the special prayer service held by each at the beginning of every month.

2. The annual reports and other publications are exchanged.

3. If a Sister has withdrawn or been dismissed from a Motherhouse and asks to be received into another, the latter, if it has knowledge of such withdrawal or dismissal, inquires of the former regarding the circumstances in the case. Should an unprejudiced statement from said Motherhouse be unfavorable to the applicant, she is not admitted.

4. In addition to the triennial General Conference a number of Motherhouses may unite in a smaller Conference.

The last Preliminary Conference resolved to request the General Conference to make the following additions to this section:

5. The Armen- und Krankenfreund is the recognized organ of the General Conference.

6. For the safe-guarding of common interests, and to make the preparations for the General Conference, the latter elects two Committees, a smaller one known as the Praesidium, and a larger one called the Moderamen.

7. The Praesidium consists of four members.

At the request of Motherhouses belonging to the Union it gives these advice and aid in difficult cases.

When necessary it appoints special advisory committees.

It guards the fundamental principles upon which the Motherhouses have agreed.

It represents the General Conference before the world.

It convokes the Moderamen of the General Conference whenever necessary.

It publishes the Armen- und Krankenfreund.

It reports its acts to the General Conference.

8. The Moderamen, which consists of nine Motherhouse Pastors, meets at the request of the Praesidium for the consideration of important questions, and makes the necessary preparations for the General Conference.

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It was resolved that the Sister Superior of the Philadelphia Motherhouse be made the representative of this Conference at the next meeting of the Kaiserswerth Conference.

Rev. C. E. Hay, D. D., read the following paper on

WHAT THE FEMALE DIACONATE OWES TO GERMANY.

It is only sordid natures that can rest content without just acknowledgment of benefits received. The Christian, whose whole life is inspired by gratitude to the Lord, should be ever ready to confess his obligation to those who have preceded him in the line of holy service and who have opened to him doors of usefulness in the Saviour's kingdom.

However extended and varied may be the development of the Female Diaconate in the modern Church, it will always have occasion to remember with thankfulness its debt to the German fatherland.

1. It was Germany which in the sixteenth century restored the Gospel to the Church, awakened in the hearts of men and women in all ranks of life the spirit of a free and willing service for Christ's sake, and thus laid the foundation for all the unconstrained activities of the church in after ages. Without the Reformation, the Female Diaconate would have known no resurrection.

2. To Germany the Christian world owes, under God, the actual resuscitation of the Female Diaconate after the slumber of centuries. The office of the deaconess, which in its rudimentary form appeared so early in the Apostolic Church, being foreshadowed even during the life of Christ in the ministrations of the faithful women who followed His footsteps with unremitting devotion, was at the close of the Middle Ages apparently defunct. It had been supplanted by other institutions devised under the baneful influence of medieval misconceptions of Christian doctrine and Christian life. There had indeed been godly women through all the centuries who wished to devote their lives solely to the service of the Christ who had died for them, but these were withdrawn from the spheres of labor where their presence would have dispensed temporal and spiritual blessings, and set to lonely vigils and the never-ending round of useless penances. It was in the land of Luther, who had in his day set free the pining prisoners in convent walls, that the pathway was found leading back to the joyous and

blessed service which had once claimed the free loyalty of a Phoebe and a Dorcas.

3. To Germany we owe chiefly the firm establishment of the essential principle of the Female Diaconate as adapted to the conditions of the modern Church. It was no small task to define the limits of this revived ministry of mercy—to organize a movement which should become intimately connected with so many departments of the Church's polity—to give to the new office a distinct character of its own and yet allow such elasticity of outward form as to adapt it to all the varied phases of human need, not in Germany alone, but throughout the Christian world. It is no disparagement of the movement to acknowledge that its first promoters did not recognize the world-wide significance of their toil, but rather an additional evidence of the directing hand of God. Like Luther himself, they simply sought to do their duty in the sphere in which the Lord had placed them. They were unconsciously working out a great problem for the benefit of the world and for the ages to come.

4. The personnel of this great marshaled army of Christian mercy has from the beginning been largely German. German Sisters, trained at the great central institutions, have gone forth to found the Motherhouses of other lands. Even where the connection of these incipient institutions with the German centres cannot be thus directly traced, all must acknowledge their indebtedness for the impulse which has made their work possible to the swell of the great movement whose waves have rolled out in concentric circles from the land where Fliedner prayed and toiled.—The church of the future can never forget that it was Germany which produced a Theodore Fliedner, a Gertrude Reichert, a Wilhelm Löhe and the host of godly men and women who, without authority or the patronage of the great, became the instruments through whom the office of self-forgetful, merciful ministry was re-instituted in the Protestant Church. And go where you will to-day, among the Motherhouses in any land, and it is no surprise to catch the German accent upon the tongues of the Pastor and Head Sister. Surely the world can never repay its debt to Germany for the long line of intelligent and consecrated men and women who have formed, as it were, the first battalion of the army of conquest sent forth to open up for all the nations this unexplored territory of Christian opportunity.

5. Nor should we overlook the generous and constant support which has been given to the Deaconess cause through many years by multitudes in all the walks of life in Germany. The large endowments and contributions which have sustained the work of the leading institutions of the Fatherland represent the hard-earned savings of many a humble home as well as the generous gifts of princes. Many legacies have attested the gratitude of those who in their hour of need had enjoyed the loving care of the faithful Deaconess. It is scarcely too

much to say that the restored Female Diaconate, as a great vital power in the Church, is an offering laid upon the altar of the Lord by the benevolent spirit of the German nation.

6. We recognize also a beautiful illustration of the wise guiding hand of Providence in the fact that it was in Germany that this institution had its second birth. There is much in the German national temperament which is in peculiar harmony with the requirements of such a movement. In its formative period it has felt the impress of the best elements of German Christianity. The simplicity and fervor of the Teutonic nature have kept the work free from parade or superficiality. The thoroughness of German intellectual processes has led to an exhaustive study of the subject in all its bearings and guarded against a repetition of the errors of the past. The capacity of the German for quiet, persistent toil in chosen lines has given safe and natural development. The tenderness of the German heart has fairly reveled in the lowliest forms of service and thrown a halo of glory around the gentle ministrants of heavens' mercy to the sorrowing. Thus the restored Female Diaconate, cradled in the land that restored the pure Gospel itself, goes forth upon its blessed mission. Nurtured in the atmosphere of a piety peculiarly unassuming, permeated with the spirit of loving service, subordinate from its birth to the higher ministry of the divine Word and sacraments, it has followed the course pursued by the great current of the Reformation. Its principles are in the fullest harmony with those of a restored Christianity. Its ministrations run in lines parallel with the evangelizing activities of the Protestant Church. As it passes from nation to nation, it will doubtless, with its unlimited capacity for adaptation and absorption, become enriched by its contact with the characteristic **charismata** of each and thus ever approach more nearly to the ideal of a loving, Christ-like ministry bearing the balm of comfort for every form of human sorrow. Yet, in its highest possible development, it can never lose the impress given it in the days of its infancy. The spirit of the apostolic Theodore Fliedner and the fervor of humble German piety will always abide with it, and the Deaconess of the future will never cease to render the return of grateful recognition to the land that found for her anew a place of loving ministry in the kingdom of her Lord.

The Committee to report on forms for the reports of sisters on stations to the Motherhouse, submitted one form for reports about the stations and another form for reports about the sisters themselves. The Conference directed that the reports be received and printed in separate forms, the Motherhouses to be furnished copies in sufficient numbers, and that the Ger. Sec. have charge of the printing.

Rev. Dr. Spaeth presented a paper on The Relations of

Sisters to the Motherhouse as over against the Congregations from which they come, and Defining the Status of the Motherhouse as a Congregation. The paper was adopted as follows:

THE MOTHERHOUSE AS A CONGREGATION.

On this point we would refer to former repeated statements presented in papers read before the Conference and meeting with its entire approval.

See Minutes of the First Conference, The Principles of the Female Diaconate, Thesis X. and Minutes of Third Conference, The Relation of the Motherhouse to the Church, Thes. 13. "The Motherhouse in which the Pastor officiates is his regular and proper parish and should be recognized as such and received as such into union and membership of the Synod to which the Pastor belongs."

Consequently we consider the Motherhouse in all the essential features of a Christian parish as a regular local congregation with the Pastor at its head, the Sisters and probationers as its members.

Relation of the Sister to the Motherhouse as over against the Congregation from which she comes.

In accordance with the full recognition of the Motherhouse as a regular local Congregation it follows, that those who enter the Motherhouse as applicants, probationers and belong to it as full Sisters, must be considered and treated as full members of this local congregation, and ought therefore to be regularly transferred from the congregation to which they belonged to the Motherhouse-Congregation which they join.

Dr. Manhart reported progress in the matter of Deaconess Biographies, cf. Minutes of the 4th Conference, p. 22.

A suggestion from Rev. Kildahl of the Chicago Motherhouse concerning text-books for use in the Motherhouse was carefully considered.

It was resolved that the pastors of the Motherhouses be requested to prepare histories of their institutions and to present them to the next meeting of the Conference.

A Vesper Service was held in the chapel of the Motherhouse, led by Rev. C. Goedel.

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The Conference reassembled on Thursday, April 28, at 10 A. M. Rev. Dr. Spaeth conducted the devotional service.

The Sisters reported that they had had a meeting at 9 A.M.

They considered forms for the monthly report of a parish sister to the Motherhouse, and for the Sisters' yearly report of a station. These reports were adopted and it was decided that the Secretaries have them manifolded in sufficient numbers for the use of the Motherhouses.

The Pastors reported that they had considered the arrangements for the evening meeting and the Semi-centennial of the Neuendettelsau Motherhouse. It was decided to send a hearty greeting to Rev. Dr. Bezzel, Rector of the Neuendettelsau Motherhouse.

Rev. A. Spaeth, D.D., L.L.D., read the following paper on

MOTHERHOUSE VS. FREE ASSOCIATION.

The theme assigned to me might perhaps be somewhat more fully defined in this form: What can be said in favor of the present organization of the Motherhouse of Deaconesses over against the new departure in the line of the Female Diaconate, which advocates the establishment of Free Associations of independent self-supporting women, and the founding of distinct educational institutions (Seminaries) for the training of women for the different branches of woman's work, which have thus far been combined in the training of most Motherhouses?

I confess that I have consented to take up this theme for the consideration of our Conference with a good deal of reluctance and diffidence. I have never had an opportunity to become familiar with the practical working of the new plan. The little I know of it is by book knowledge, and very limited book knowledge at that. I shall therefore have to confine myself to a brief historical statement, pointing out what seem to me the most characteristic features of the movement, its principal defects and dangers, and, possibly, the lessons which the regular Motherhouses might draw from it for their own improvement, and advantage.

HISTORICAL SURVEY.

Just ten years ago the Evangelical Diaconate Association (Evangelischer Diakonie-Verein) was founded by Professor Fr. Zimmer, D. D., on April 11, 1894, at a meeting of the Barmen-Elberfeld branch of the General Women's Association of Germany. It aims to assist women who have no special vocation in life by giving them an education, training them for some particular work, and uniting them in a compact organization which is to secure for them a satisfactory life work, with

proper financial and moral support, and employing them in the sphere of the Female Diaconate, so as to be also of service to this cause. (Der Ev. Diakonieverein bezweckt, beruflosen Frauen durch Erziehung, Berufsbildung und genossenschaftliche An- und Sicherstellung für ihr Leben, Inhalt, Unterhalt und Rückhalt zu gewähren, und durch ihre Verwendung in der evangelischen Diakonie diese zu fördern.)

The plan, therefore, contemplates first of all the needs of women themselves (Frauen-Not), and then the service of women (Frauen-Dienst) for the Church and the world. It means first to help the women, and secondly, through the women thus helped to help the race, in the Church and in the world at large.

In the management, from the very beginning, three great, distinct interests were to be combined and represented: Hospital nursing, The Women's question at large; and the Churchly Diaconate. Accordingly three persons were entrusted with the government of the Association, representing those three interests: Dr. Med. Hans Laehr, Chief Physician of the Asyl Schweizerhof in Zehlendorf, a suburb of Berlin, for Hospital nursing; Frau Professor Weber, Tuebingen, for the Women's Question; and Prof. Dr. F. Zimmer to represent the Churchly Diaconate.

On July first, 1894, the Diaconate Seminary was opened in Elberfeld, where the City government had found it necessary to make a radical change in the nursing forces of their hospitals. The applications for membership in the new association were coming in quite numerously, and within a few years other stations for the training of hospital nurses had to be established in different cities, Zeitz, Erfurt, Magdeburg, Stettin, Danzig, Dresden and Duisburg. For the general education of young women and their training for particular vocations a Home (Töchterheim) was founded in Cassel, in 1894. These preliminary steps in the organization were followed by the establishment of the "Sisters' Society" (Schwestern-Verband des Diakonievereins), October 6, 1895. Zehlendorf was chosen for the headquarters of the association, and a literary organ was founded in the "Blätter aus dem Diakonieverein," April, 1897. In the spring of 1898 Professor Zimmer resigned his office in the theological Seminary at Herborn, to devote himself exclusively to the management of the affairs of the association.

SOME OF THE CHARACTERISTIC FEATURES OF THE FREE ASSOCIATION.

1.—Division of Labor.

Over against the compact unity of the Motherhouse we notice as one of the distinctive features of this plan what might be called the principle of Decentralization, **Division of Labor**, the distribution of its educational enterprises over a number of different institutions. While this may seem, on the one side, to offer a wider range of opportunities for the development of the individual character and the various gifts and endowments of the members, it makes it well nigh impossible to create and maintain that *Esprit de Corps*, that close personal attach-

ment among the Sisters themselves, and between them and their Motherhouses which is such a marked and strong feature in our well established Motherhouses.

2.—Financial Basis. Material Support offered by the Free Association to its members.

The whole financial scheme of the Free Association seems to us rather complicated, combining different features, such as the Mutual Aid Society, the Investment Plan of the Insurance Company, a system of annual fees, and regular wages, on the broad general principle of self-support. It is, indeed, one of the features of the plan of which the founder seems to be particularly proud, when he assures his readers again and again, "We need no money. We make no appeal to charity. We support ourselves. Our own work is to pay our way through the world."

The Association is legally chartered as a co-operative Society whose members pay an entrance fee of 10 Marks, and an annual membership fee of 3 Marks. Their connection with Hospital work is so arranged that it not only saves them the expense of erecting and maintaining costly structures and institutions, but yields a considerable income to the treasury of the Association. The Hospitals, we are told, are glad to open their doors to the members of the Association whose recommendation is accepted as a reliable guarantee of their character and fitness. They give them their training as nurses. They pay them a stipulated sum for their services, and an additional 10% on the salary of each nurse for the treasury of the Association.

But the members also need some kind of insurance for times of disability and old age. This is provided for by obligatory contributions of the members. In cases of sickness three months' nursing with medical attendance and medicines are guaranteed to the members. And cases of sickness extending over this stipulated period of three months—"sind ja sehr selten"! (Are very rare indeed).

For those that are permanently disabled by sickness or old age a pension in money is provided, based upon an enforced Savings' Fund to which the individual members may have to contribute as much as 90—180 Marks annually.

But over and above all this the members are advised to make special provision for themselves by private and personal arrangements with some Life Insurance Company on the popular investment plan.

It is hardly necessary to enter upon a critical comparison between this plan of supporting the members of the Free Association and the way in which the Deaconess Motherhouse provides for its members. It may be claimed that the personal dignity and independence of the individual members is more considered and better guarded by the financial system of the Free Association over against the more patriarchal method of providing for the daughters or Sisters of the Motherhouse. But the absolute freedom from all encumbrance with worldly

cares which the Motherhouse secures for its Sisters is in our judgment something far superior to the dignified independence of the Free Association with all the uncertainty and worry which it constantly involves. Besides we need not be concerned about the personal dignity of our Deaconesses who, in their old age, enjoy the support of their Motherhouse. They receive the necessities and comforts of life which the Motherhouse has bound itself to provide for them, not, indeed, as a charity, but as their simple due for their services, according to God's own Word.

3.—Religious Character and Church Connection of the Free Association.

Here we touch what appears to us decidedly the weakest and least satisfactory feature of the new movement. Its leader himself certainly had no intention to cut loose from the Church, or to disregard religion as the real basis of all truly charitable work in this world, and especially the woman's work. He calls his Association "Evangelical," and means by it to advance the cause of the Female Diaconate in the different Protestant denominations. He defends the title "Evangelical" against the objections of outsiders who find even this designation too narrow and exclusive. He stands up for the principle that there can be no religion without confession, and declares that a certain degree of harmony in matters of religion is indispensable for the true inner unity of the Association. He is aware of the difficulties that would of necessity arise if clergymen of different denominations should exercise a conflicting and disintegrating influence upon the Association.

And yet, how vague and unsettled is the basis on which the religious character of his Association is to rest, which is to unite members of the Lutheran, Reformed and Union Churches, and of all the so-called Evangelical Denominations on the basis of the Evangelical Alliance!

The sole condition of admission into the Association, as far as the religious character is concerned, is "A Christian spirit" (*Christliche Gesinnung*). A woman who applies for membership must "consider herself Evangelical,"—that is all! And if we ask for a more positive definition of this Protestantism we hear only those trite phrases of "opposition to all narrow bigotry and uniformity, the bulwark of individuality," and the like!

Regular attendance at public service is, indeed, guaranteed to and expected of the members, but it is not demanded or insisted on. In the forms of pledges (quoted on p. 224 of "*Frauen-Not und Frauen-Dienst*") on entrance into membership, or on assuming a position of teacher or leader, or in the service of consecration we find no reference whatever to the Lord Jesus Christ. There is really no confession of Faith in connection with all these acts. The prayers of which specimens are given (pp. 225, 226) are not offered in the name of the Lord. They either ignore Him entirely (See, *Gebet am Wochenschluss*) or

refer simply to His image and power ("Nach dem Vorbild und durch die Kraft unsres Heilands dienen").

The acknowledged means for the religious training of the "Sisters" connected with the Association are not the means of grace and the ministry of the Word, as appointed by Christ, but the work of mercy itself,—the association of the workers; and only exceptionally here and there, we find references to prayer meetings, Bible readings, daily services. And it is distinctly declared that no special religious appointments are needed for the Association! Thus the Diaconate as the ministry of mercy, is detached from the ministry of the Word for whose assistance and under whose authority it was originally called into being.

Dr. Zimmer recognizes, indeed, the important and central position of the Pastor in the Motherhouse. But, as a rule, in the different branches of his free Association the "Oberin" holds this place as the spiritual leader of the Sisters. In their Seminaries pastors are called in as instructors, for certain hours, mostly in the evening,—somewhat after the manner of my work with the Sisters in the German Hospital, from 1884 to 1888, before we had our own home in the Motherhouse. The founder of the Free Association admits that "many a problem in this particular field remains unsolved for the present." We believe it to be no exaggeration to say, that the essential foundation of a truly Evangelical Diaconate remains unsettled in this whole plan.

RELATION TO THE MOTHERHOUSES.

It was quite natural that from the very outset of this Free Association movement voices were heard prophecying a strong rivalry, and, ultimately, a life and death struggle between the Motherhouse and the Free Association with its different educational institutions. These prophecies came particularly from the side of the physicians. But the founder of the new plan was never much moved by those fears. He firmly believes that there can be and ought to be a perfectly good understanding between the two sides. He compares the forces of the Motherhouse to the regular army, those of the Free Association to the militia or volunteers, and thinks they ought to co-operate harmoniously and successfully.

He admits that he has been disappointed in the expectation that the Alumnae of the Diaconate Seminary would, in many cases, connect themselves with some Motherhouse. The strict "military" organization of the Motherhouse is, confessedly, the very thing which his "Sisters" are determined to avoid. They prefer a free Association of independent workers to the close affiliation and discipline of the Motherhouse. And this antipathy is in perfect keeping with the spirit implanted into them in the course of their education in the Diaconate Seminary, where the idea of personal, individual independence is so strongly emphasized as if it were the very heart and centre of the whole movement. It is surely not to be wondered that those who have such principles

instilled into their minds cannot have much sympathy with the ways of the Motherhouse, and much less think of seeking its connection.

On the other hand Dr. F. Zimmer denies that on the part of his movement influence has ever been brought to bear upon the regular Deaconesses to turn them away from their Motherhouses and to join the Free Association. It is stated that any Deaconesses or Nurses who may apply for admission into the Free Association, are compelled to make an entirely new beginning with their training.

CONCLUSIONS.

The question naturally presents itself whether there are not possibly in our American environments certain features which seem to be particularly favorable to this new method of carrying on the work of the Female Diaconate in the form of the Free Association, and by means of the Diaconate Seminaries. The characteristic independence and self-reliance of the American woman, the open door which she finds for her entrance into almost any vocation; the endless variety and adaptability of American association life, from labor unions to any conceivable form of clubs and leagues, seem to invite some such essential modifications of the Deaconess Institute as presented in Professor Zimmer's plan. And what we pointed out as the weakest and least satisfactory feature of the plan, its religious and churchly aspect, might, in this country, perhaps be the least difficult to remedy,—if we only substitute a clearly defined positive Lutheranism in place of the vague unionistic basis which we found in the Free Association movement.

But, after a careful consideration of all the essential features of the new movement, and in the light of twenty years of practical acquaintance with the Deaconess cause in America, I am convinced that it would be a fatal mistake to think of a radical change in the methods of the Motherhouse, in favor of the Free Association and the Diaconate Seminary. We decidedly prefer the old paths and the good way of the fathers.

1.—It cannot be denied that the old plan of the Motherhouse has—for nearly seventy years—had the abundant testimony of God's signal blessing.

2.—Inasmuch as true religion is the one life-source of a true service of mercy and charity, the clearly defined religious basis of the Motherhouse—particularly the Lutheran Motherhouse with its inexhaustible treasures of pure devotion, is far superior to the religious laxity of the Free Association.

3.—The religious life of the Motherhouse is able to represent and unfold the power of the Gospel in greater purity, richness and consistency than the average congregation, and is therefore the most efficient instrumentality for the formation of true Christian character in the training of Deaconesses.

4.—Though the educational methods of the Motherhouse may be characterized, in general, by a certain uniformity or even monotony, they are, after all, better able to discern, to appreciate, and to do justice to the individuality of the Sisters according to their various gifts and capacities.

5.—In order to succeed in this the Motherhouse must constantly watch its own educational methods, to keep itself free from all narrowness and pedantry, while, at the same time, a firm and consistent discipline is maintained.

6.—There are manifest disadvantages connected with the educational methods of the Free Association which divides the training of the Sisters from the very beginning into different groups or spheres of labor represented by different educational institutions or Seminaries. Under the old plan of the Motherhouse it will be possible to gain a thorough insight into the character and ability of the individual Sister; one Sister can readily be transferred from one field of labor to another, and greatly benefitted by such change in soul and body, while the close association of Sisters from different spheres of labor is, in itself, a healthy stimulus for all.

7.—It is highly important that our Motherhouses should study to open their doors as widely as possible without sacrificing any of their fundamental principles. They ought to develop a certain expansiveness and adaptability so as to secure the interest and temporary co-operation of the most active, charitably disposed women in the Church.

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The items of this paper were considered seriatim. It was resolved that a special paper be prepared on item 7 for the next meeting of the Conference, i. e., How far, and how, can Motherhouses open their doors to those who do not intend to become members of them?

An invitation to hold the next meeting in the Milwaukee Motherhouse was accepted. The time of the next meeting is to be the evening of Oct. 9 to Oct. 11, 1905.

The programme is to be prepared by the officers and the Rector and Sister Superior of the Milwaukee Motherhouse.

The Secretaries were instructed to invite the Motherhouses to send in their wishes concerning subjects for discussion by July 1, 1905.

The Secretaries and Rev. Fritschel were made a committee to publish the proceedings of this Conference.

During the midday recess, the Kindergarten of the Phila-

delphia Motherhouse was visited and its excellent work noted and enjoyed.

A letter was read from Mr. H. Staake, Esq., Pres. of the Board of the Phila. Motherhouse. He sent his hearty greetings and well wishes to the Conference and regretted that illness kept him from attending its sessions.

Rev. Goedel was directed to send Mr. Staake a note of greeting from the Conference, to thank him for the letter and to express our best wishes for his speedy recovery.

Rev. C. Goedel read the following paper on:

THE FOUNDATIONS OF THE MOTHERHOUSE.

A result of the appalling fires which have in quick succession visited our land is a more rigid supervision and inspection of public buildings. Those who have an intelligent sense of their responsibility have most cheerfully obeyed the regulations established by the authorities to insure greater safety. They have realized that preventive measures, alterations and improvements will serve as a protection both to themselves and to those entrusted to their care.

One of the objects of our Conferences is and has hitherto been for preventive purposes and for mutual helpfulness to make such an investigation of our Motherhouses. In what follows I beg to offer my contribution to this our common work. Let us view with critical eye, and, if need be, pass judgment on that part of the Motherhouse upon which everything else rests, namely, **the foundations**; and let us not hesitate to do so with that thoroughness which the necessities of the case seem to demand.

To such examination we should already feel ourselves admonished by the word of the Apostle, 1 Cor. 11:31: "If we would judge ourselves, we should not be judged." Many years ago the pastor of a Deaconess House in Germany who asked a colleague to accompany him to the General Conference at Kaiserswerth, received the answer: "I do not like to go there, because they criticise the Motherhouses too much." By this remark, the good man, in my judgment, paid the highest tribute to the General Conference. It is a fact that the proceedings at Kaiserswerth are characterized by sincere self-criticism, humble penitence, and honest confession of conscious shortcomings. May the same always be true of our own Conference! If others rejoice in what has already been accomplished, let us not like children admire the beautiful twigs, blossoms and fruit on the tree, without also inquiring whether after all destructive disease is not wasting its **trunk**, and the axe is not laid at its roots!

Another reason for self-examination is found in our slow growth. On the one hand some of the older and most faithful Sisters have al-

most reached the age when they ought to be retired from active service; nor is there a year in which probationers, for various reasons, do not leave the ranks. On the other hand so few properly qualified women offer themselves, our appeals for help are so ineffectual, and pastors and congregations take so little interest in our work, that we may well ask: Does the fault perhaps lie in us? Is the foundation of the Motherhouse defective? Is the Motherhouse possibly after all built on the sand? Before we find fault with others, "let us search and try our ways."

What are the foundations of the Motherhouse? Are they to be sought in the necessary endowment and material property of the institution? Or in splendid buildings, in which our Sisters find a congenial home and protection from an evil world? Or in the gifts of love which believers are always ready to contribute for the support of the work? This may be the thought of those who say: "We have gathered a capital of \$50,000, erected a magnificent building, and can now begin our Motherhouse?" But where are those who must constitute the personnel of the House and insure its perpetuity—the superiors, the deaconesses and probationers, and the candidates?

But even these are not the foundation of the Motherhouse. Some indeed seem to think that a House is securely established when it has a capable, intelligent Board of Trustees, with an energetic President at its head; a Pastor who is faithful in the discharge of his duties; a Sister Superior who is at once a real mother of the Sisters and an able housemother; a body of older, experienced Sisters who can always be relied on; and a growing number of willing probationers. All this of course is needed; but were we to build upon man as our foundation, our work would collapse within and without with every change. We must not set our hope on man, nor make flesh our arm. Our foundations must be firmer, more enduring and safer than temporal possessions and mortal beings. In a word, "the weapons of our warfare are not carnal, but mighty through God" and in God (2 Cor. 10:4).

The Deaconess Motherhouse represents a spiritual community, "a spiritual house, an holy priesthood," in the sense of 1. Peter 2. In this chapter is found the Magna Charta for every such community, containing those permanently fundamental principles which must ever remain the regulative both for the individual and for the community. These, according to the apostle, are: **Christ, the Corner-stone**, precious unto them which believe; and the individual **living stones**, built up on Christ a spiritual house. Both these thoughts are expressed and amplified by Paul in Eph. 2: 19—22: "**Ye are fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.**"

The foundation of the Motherhouse, like that of Christendom, is laid by those holy witnesses of God and of Jesus Christ in their living, enduring and inspired words, the apostles and prophets. In this foundation Christ is the corner-stone by which all is supported and held together. The entire, undivided **Word of God** of the Old and the New Testament must be the foundation of the Motherhouse. Only such Terms of Admission can be justified as are framed in accordance with God's Word. Only such House Rules can have binding force as are derived from the Word. Only that command can be imperative which is founded on the Word. Only those are competent to conduct a Motherhouse who are themselves willing daily to be governed by the Word, and to surrender their own will to the revealed will of God. The question is not whether the Motherhouse is to be a monarchy of the Pastor or the Sister Superior, or an oligarchy of both; nor again, whether it is to be an aristocracy of a few chosen ones, or a democracy of the Sisterhood as a community. All these questions are solved when God's Word and will are the firmly laid foundation of the Motherhouse. Then, as clearly and decisively opposed to all arbitrary human rules and whims, it is a **theocracy**. Neither family, nor state, nor congregation, nor any other place offers such an opportunity for the establishment of a theocracy as does the Motherhouse. For we are not brought together by the kinship of blood or nationality; nor is our object only mutual edification, but obedience to the holy will of God as revealed in His Word, and in the service of Jesus to build up a community whose sole aim is the daily consecration of the life to God.

In the light of the passages quoted how should the life of the Motherhouse be constituted, both for the House as a **whole** and for the **individual member**?

The life of the Motherhouse, if it is to have a substantial basis, must be molded by the Word of God and abundant religious services.

It is not simply because of extraordinarily favorable conditions and the ease with which the inmates can be gathered together in the chapel for worship, that Motherhouses have become distinguished for the wealth of their **religious services**. On the contrary, where so much of spiritual and physical energy is expended in the service of the Lord, frequent religious exercises become a felt necessity. Each Sister constantly needs to replenish her strength through Word and Sacrament, and the community as such must ever become more closely united with God in Jesus Christ through the Word and prayer. The deaconess on the one hand has the right to demand of her Motherhouse an abundance of public services, private devotions and Bible lessons; and on the other hand the Motherhouse needs these for its own good, and to establish it firmly on the one foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. If anywhere, we should find in the Deaconess House a service distinguished for the beauty of its liturgy, the excellence of its choir and congregational song, the

purity of its preaching, and the churchliness of its forms. In these things we find what is best; they are the sources of our strength.

The more **private devotions** of the Motherhouse must also serve as an example for every Christian family. Here not a day is begun without praise and prayer, not a meal is eaten without thanksgiving:—God's gifts and the feeling of gratitude make this imperative. To this is to be added the **quiet half hour**,—the rest before or after the storm, the breathing-spell in the rush of work, the coming not only to oneself but to God, so necessary for establishing each one upon our common foundation.

Beyond all and richest of all is the **Sacrament** of the **Altar**. Both for what it conveys and in the frequency of its administration the Sacrament of the Altar is an essential factor in the life of the Motherhouse. Those are blessed hours, indeed, in which a Sister realizes that having been strengthened anew by the Body and Blood of the Lord, she can retire in peace to her own room, and go forth again to renewed labors on her station, among the sick, the aged, the poor, and the young, and can in her own person bring them a blessing from the sanctuary!

But even this does not yet complete the work of establishing the Sister on the foundation of the Word! To lead the entire Sisterhood again and again to the green pastures must be the object of the weekly **Bible lessons**. To fix the hearts of beginners upon the "one thing needful," it is again the Word that must be brought to their constant attention in their **instruction**. The whole course in **Diaconics** must be Christo-centric and Biblical, resting upon the one foundation. And the special **technical instruction** of the Sisters must contain nothing for which a Scriptural reason cannot be assigned; for each one must be able to realize that the demands which her vocation make upon her are founded on the revealed will of God, and not on the arbitrary rules of man's devising.

Finally and above all **prayer**! A Motherhouse congregation must be a praying congregation, and by praise and thanksgiving, confession, petition and intercession, collectively and individually, help to sustain the work and to fix it firmly on the corner-stone Jesus Christ. Nor can there be too much of it when we take into account the reasons for thanksgiving, our own and others' needs, and the many difficulties and trials that connect with our work. (At this point I beg to suggest to the Conference that at the Vesper Service on the first Sunday of every month we all unite in the Deaconess Litany.)

Now we are not unconscious of the fact that in all these provisions of the Motherhouse there also lurks a danger. The richer and more systematic these provisions are the greater is the danger of running into a cold, mechanical form without substance. And this brings us to the second point of our discussion.

Our age, so rich in institutions of every kind, has not yet succeeded in permanently building up a Motherhouse on any other foundation

than that mentioned by the apostle in 1. Cor. 3:11: "Other foundation can no man lay than that is laid, which is Jesus Christ." Not one single House owes its existence to the modern theology, the old or new rationalism, or to those who deny Christ. All of them have had their origin in the heart and power of believing Christians, and have been maintained by believing Sisters who have come from those circles and homes in which Christ is honored and worshiped as the Lord. And upon the one foundation, the latter, as "living stones," are to build up and be built up "a spiritual house, a holy priesthood, to offer up spiritual sacrifices." No words could more beautifully and more clearly express what must be the aim of each one. How can a Sister "offer up spiritual sacrifices" if she does not through Word and Sacrament sanctify herself and allow herself to be sanctified by the sacrifice made by Christ in her behalf? How can she become and be a "living stone," and contribute her share to the building up of the spiritual house, if she does not through the Word and prayer seek to obtain the life and the power which God communicates in Christ Jesus? We do not want self-satisfied souls, but souls that hunger and thirst after righteousness, souls that find nothing in themselves, and that, therefore, daily seek Jesus and the sufficiency that is to be found in His grace. There is to-day in Germany a Motherhouse which professes to have only "truly converted Sisters!" What a sad misuse of the term, conveying as it does the intimation that the Sisters of other Motherhouses are not converted! And if the above-named House means to say that with its Sisters conversion is a thing of the past, that they have no further need of daily repentance, renewal and forgiveness, that there are among them no seeking, wrestling, hungry souls in search of strength and comfort, then the statement is equally false. Our Sisters are likewise converted and know what they believe, but conscious of their poverty, they feel the need of continued repentance, of a daily turning to the one source of all grace and truth. Not because the house-rules require it, does the Sister participate so regularly in all the services, but because she feels impelled to do so by an inner need. If she were deprived of this privilege she would soon realize her loss; and were she herself to sever this connection with the foundation, she would soon lose her spiritual life, and her usefulness as a deaconess would be at an end.

Now this process of becoming firmly established on the one foundation—Christ, and of drawing strength from the one source—the grace of God, necessarily tends to bring the several members of the Motherhouse into a **fellowship** with one another that means far more than a mere fellowship of service, namely, a fellowship in faith and in heart. The isolation which is the result of estrangement from God and of selfishness, gives way to fellowship with God and with one another. The worst enemies of concord—pride, ill humor, contempt of others, distinctions of class and rank, and party spirit, all disappear. Under

the influence of the Word souls are brought together in which the fruit is peace, gentleness, patience and long-suffering. Having tasted God's infinite long-suffering, one learns to bear with the weak; having the Lord's great Easter-gift of peace in the heart, one keeps the peace with others. The intimate union with Christ, the Corner-Stone, enables one to adapt herself to the place in which the Lord has placed her, without domineering over inferiors, or envying and disputing superiors. The daily communion with Christ, the King of Truth, is productive of an honesty and uprightness that detests everything that is clandestine and treacherous, false and hypocritical, and that deals with a fellow Sister in sincerity and truth. The heartfelt trust which each has in the God of our salvation makes each one trust the other. Freed from the curse of the law the soul willingly and cheerfully serves not only the Lord, but also each member of the Motherhouse community, especially those in authority. Yielding herself daily through the Word and prayer to the guidance and discipline of the Holy Spirit, the Sister will readily acknowledge the authority of her House and her superiors, even when she has grown older, more experienced and riper, and will render an obedience so far above the formal obedience of a perverse will as the heavens are above the earth.

I have now sketched the ideal deaconess, and if we had only such we would surely have ideal Deaconess Houses! We know indeed that by reason of human infirmities this ideal is not reached on earth. But shall we therefore aim at something lower? Never! Rather must we seek to attain as nearly as possible to that which is perfect, and even strive to grow in holiness of life! The foundation must remain:—that of the apostles and prophets, Jesus Christ Himself the corner-stone; God's Word, God's Will, God's Law, but also His Grace and Faithfulness!

On this foundation may He help us to be "steadfast, unmoveable," truly conservative. Then we may hope to abound always in the work of the Lord and to be truly progressive, within and without; it is then that our labor will not be in vain in the Lord!

It was resolved that the Literature Committee prepare a collection of hymns, collects, etc., to be used at the opening and closing of the meetings of our Conference.

There was a discussion on the presenting of the deaconess cause to our churches and ecclesiastical bodies

The very hearty thanks of the Conference were tendered the Philadelphia Motherhouse for its hospitable entertainment.

THURSDAY EVENING, APRIL 28.

The Conference assembled in the chapel of the Mother-house and held a public session in the interests of the Deaconess Cause. To this meeting the pastors and congregations in Philadelphia had been invited. Rev. Dr. Spaeth presided. Rev. C. Goedel conducted the devotional services. The following paper was read by Rev. Frank P. Manhart, D. D., on:

LESSONS FOR OUR WORK FROM THE FEMALE DIACONATE OF THE EARLY CHURCH.

The Model. The diaconate in its earliest forms in the Church rightly took Christ as its supreme model. He was a deacon. His entire earthly ministry illustrated the diaconate type of service. This is said upon His own authority: The Son of man came not to be ministered [Deaconed] unto, but to minister [Deacon]. Matt. 20:28. When it is said that "He went about all the cities and the villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness," it is affirmed that His diaconate service to man—spirit, mind and body—covered the range of man's nature as He had created it and the range of man's need as He found it.

The service of men and women, as deacons, in the apostolic period and in that following it, naturally was as close an imitation of the spirit and work of Christ as their office and their human limitations allowed.

Scriptural Limitations. We may wisely follow the example of the best period of the diaconate of the Early Church, by keeping the activities of the female diaconate within the clearly defined Scriptural limits for woman's work. This will accord best with the nature of woman, and keep the deaconess from trying to be "mannish."

It will give abundant room for the exercise of her highest talents, in various spheres of activities, so eminently and so manifestly useful that the deaconess can feel that she is supremely womanly and withal, her work and position are as important for her as a man's work and position are for him.

Character of the Deaconesses. A lesson from the Early Church is that of the absolute necessity of mature and high character on the part of the deaconess. While no degree of intellectual culture can be too high for the deaconess, yet the main element in determining her fitness to be a deaconess, must be found in Christian character rather than

in intellectual culture. In the Early Church, Christianity developed many notable women. This was acknowledged by the heathen, who were greatly impressed by it. As when Libanus exclaimed: "Heavens, what women these Christians have."

So in our day, if character and culture be found in our Sisters, their standing and influence must be most potent for good. The Church to-day needs the help of noble, mature, cultured and pious women as much as it did in the days of Phoebe and of Olympias:

Church Official. The deaconess of the Early Church was a church official. The acts of the Councils of Nicaea and Chalcedon, as well as other records, show that she was counted, at least at certain periods, among the regular ministers of the Church and that she was **ordained**, in the complete technical sense of that term, to her office.

If the female diaconate be an office and ministry of the Apostolic Church, as we believe, then its full restoration to the Church of modern times will require that it be made in a complete sense a regular office in the Church. This must mean, because of the sex and the peculiar nature of the training required and of the deaconesses' activities, considerably more of direct churchly control of deaconess institutions and work than is needed for the general schools of the Church. While the theory of direct Church control is ideal, yet in Europe and even in America its full realization is confronted with grave difficulties.

To the sister, her consecration must be as important as ordination is to the pastor, and her official position and relations should be as definitely recognized.

This official position requires that the deaconess shall be trained to adequate conceptions of the nature and providential mission of the Church and of the Kingdom of God in the world. In particular, it requires that the Lutheran deaconess shall understand the Lutheran Church, in its essential principles and inner life, its history and its present varied conditions in the world, together with its providential mission and its relations to the universal Church and Kingdom of God.

Varied Classes. Deaconesses in the Early Church came from all the varied classes represented in the Church. Christian homes of highest culture that gave the Church sons like Gregory, also gave daughters like Macrina. Circles of wealth and social or even courtly refinement, gave their Olympiases. From thousands of humbler homes came women of devout spirits, strong minds, fervent zeal and loving hearts. In the harmonious working of these varied classes lay a great element of power.

So in our day, in America, candidates should come from the

humbler homes of our industrious, thrifty and pious people. They should also come from all other of our varied circles, so that side by side as candidates, probationers and deaconesses, in the Motherhouses and in their stations, we may have the women who are fitted for deaconess work,—by their spirit, by their culture and by specific training,—in all the varied fields of Christian service open to consecrated women.

A fair proportion of women with the culture secured in Christian homes and in Christian schools of the very highest types, is essential if the deaconesses are to have the high standing of their sisters in the Early Church, and to meet the requirements of the work now providentially open to them in parishes and institutions.

Missionary. The deaconess of the Early Church often entered the homes of the non-Christian people, where, because of prevailing social ideas, men could not go. They there did very effective missionary work in winning converts and in teaching them the essentials of Christianity that they might be received into the Church by missionary baptism. When women converts were baptized they aided the pastors and men-deacons in the varied accessories of this sacrament as then administered.

To-day there is need of the deaconess as a missionary in all of the foreign mission fields of the Church. The great Leipsic Society secures deaconesses for its work in India, as other societies do for their work. The deaconess' spirit adapts her to mission work of all types. Her special training fits her to do Zenana work, nursing and teaching. Besides it fits many to excel in the organizing and superintending of work by native female workers, and to be most efficient workers along with the ordained ministers, in all the very varied forms of work in the parishes, institutions, out-stations and districts of a foreign mission field.

So in many of the fields for "Inner Missions," where there are large numbers of our own baptized, and often confirmed members, who are living without active relations with the Church; and in those fields, too, where within the limits of our parishes there are many who are entirely outside the Church, there is great need of the deaconess as a helper to the pastor, in the special lines of missionary work that these fields require.

In foreign missions in different places in Asia and Africa, in the Diaspora work, and in the distinctively home mission fields of America, the results show how valuable a helper the deaconess is, and the situations call for the services of many more.

The Teaching Sister. The situation and needs of the Early Church made the teaching work of the deaconess highly important. The need

of the deaconesses services to-day as a teacher is just as urgent. Christianity is always a quickening intellectual power. In baptism, it lays the foundation for life-long Christian culture. It handles for all of its classes those great truths which are the essentials of all right living and thinking. Its every day teachings are profounder than the teachings of the greatest philosophies the world's thinkers have devised.

As over against all forms of error to which the human mind is so prone, Christianity calls for the correct teaching of, and training in, its essential truths.

It follows that for the young in all their varied states and conditions, as well as for all of those more advanced in years, she must conduct work continuously in obedience to the command to teach all.

In manifold ways in the parish, the Sister may conduct Christian culture work. She may teach also in any church, state or other institution or school or circle, where she is unfettered in teaching Christian truth.

As such an authorized teacher it is necessary that she be carefully trained in the Scriptures and the standard writings of the Church, and it is fitting that in her responses at her consecration she should avow her unqualified belief in them and promise to teach only in harmony with them.

Perhaps it should be added that the Lutheran Church, like other Protestant Churches in America, is yet lamentably deficient in practical every day provisions for teaching her children "religion," and that the deaconess should contribute very largely to an adequate provision for this great need.

Nursing. The deaconess of the Early Church gave no small part of her activities to nursing. So may the deaconess of to-day. There are always sick to be nursed. All Sisters get more or less training in nursing. This furnishes a bond of unity. This aids them in meeting such crises as may come in connection with all kinds of deaconess services. Above all, it enables them to follow closely in the footsteps of Christ whose works of healing made Him "The Great Physician" and whose range of merciful service made Him the model deacon.

Besides her services in hospitals and other institutions of Christian mercy where it were well if all the nursing were done from Christian love, there will probably always be need of the deaconess as a nurse in Christian homes.

A deaconess can reach from 20 to 30 parishes in a year, if sent by a Motherhouse to nurse in homes. She thus accomplishes great good directly, while as long as the number of deaconesses remains so small, there can be no other way of giving the greater number of our parishes any direct experience of the deaconesses' service and worth.

While the ideal may be parish work, it will be a long time before the deaconess as a nurse in the homes and institutions will cease to be called for. Besides, this service ought to be an invaluable means to

that most desirable end,—the awakening of such an interest in deaconess work that the number of volunteers may be greatly increased.

The Parish Sister. The Deaconess of the Early Church was a parish deaconess. Many of the parishes, however, were very large and were practically institutions. The Church at Constantinople in the days of Chrysostom had 60 ministers, 100 deacons and 40 deaconesses. As a parish worker, the deaconess was the efficient aid of the pastoral office, in whatever lines of work under the prevalent social and church ideas, were open to the Christian woman who was a part of the Church's ministries.

So in our day there are hardly any limits to be placed to the usefulness of a Sister as an aid to the pastoral office in a parish. Every native talent, and all that the highest training and culture may furnish, can be used by the parish sister in her service in the diaconate office in a church parish.

The results of the special lines of training required for all kinds of deaconess activity, could they all be combined in the equipment of a parish sister, would not atrophy from disuse by the faithful parish sister in any of our thousands of parishes, which are as fields ripe for her labors.

Perhaps it is in place to say that the Lutheran Church in America is still lamentably deficient in equipment for doing the work providentially laid upon her. In parish workers she is behind of some other Protestant churches. In institutions she is far behind the Catholic Church.

She ought to be far better prepared, through her individual congregations, to reach many classes with a helpful and merciful service. I mention a few: The poor, the sick, the fallen, little children, the factory and various other laboring classes, and practically all of its membership—baptized and confirmed—in all grades of Christian teaching (or culture) work.

In institutions of mercy or education, what we have are all in great need of advancement, while we need many more of some of the kinds we have already, and of various others that we do not have at all.

Then in the great field of "city missions," in work akin to which the deaconess of the Early Church was blessedly active, we are doing very little. In all of these fields of Christian service there is need of the deaconess. Indeed, the Church absolutely cannot do its work here without her, or her equivalent.

When the Church, and especially our women, can be led to see these things, then our Motherhouses and Training Schools will be filled, and then in every part of the Church the addition of woman's consecrated and trained service will be made to that of man's and the complete coming of the Kingdom of God will be greatly hastened.

Rev. C. Goedel made an address in German.

Rev. Dr. Spaeth delivered a most forcible address on the status of deaconess work in the Lutheran Church in America with special reference to the need of more volunteers.

There was some discussion of various questions presented in the paper and addresses.

With this service the Fifth Conference of American Lutheran Motherhouses closed its instructive and harmonious sessions at Philadelphia, with gratitude to the Motherhouse for the hospitality enjoyed.



Proceedings and Papers

...OF...

The Sixth Conference

OF

EVANGELICAL LUTHERAN

Deaconess Motherhouses

IN THE

United States.



MILWAUKEE, WIS.

Oct. 9-11, 1905.

OFFICERS OF THE CONFERENCE.

- President: Prof. Adolph Spaeth, D. D. LL. D.,
7300 Boyer St., Philadelphia, Pa.
- German Secretary: Rev. Carl Goedel,
2100 S. College Ave., Philadelphia, Pa.
- English Secretary: Rev. Herm. L. Fritschel,
2100 Cedar St., Milwaukee, Wis.

PROCEEDINGS AND PAPERS.

The Sixth Conference of Lutheran Deaconess Motherhouses convened at Milwaukee, Oct. 9-11, 1905. Most of the representatives having arrived during Monday afternoon and evening, Rev. Herm. L. Fritschel welcomed the Conference in behalf of the Milwaukee Deaconess Motherhouse at the Vesper services in the chapel of the hospital, basing his address on Eph. IV. After the services the members of the Conference met in the parlors of the Motherhouse for an informal reception.

On Tuesday morning at 9 A. M. the first session was held. After singing the hymn "Come Holy Ghost, our souls inspire," and prayer, the President Prof. A. Spaeth, D. D., LL. D., after a short address declared the Conference opened in the name of the Triune God and ready for business.

The roll call showed that the following Motherhouses were represented by the members named after each institution.

THE ROLL OF THE CONFERENCE.

1. *Philadelphia Motherhouse of Deaconesses*.—Rector, Rev. Carl Goedel; Sister Superior Magdalena Steinmann; Representative of Board, Prof. A. Spaeth, D. D., LL. D.
2. *Milwaukee Deaconess Motherhouse*.—Rector, Rev. H. L. Fritschel; Sister Superior Martha Gensike; Representative of Board, Rev. H. W. Roth, D. D.

3. *Immanuel Deaconess Institute, Omaha, Neb.*—Sister Superior Maerta Soderbaum; Representative of Board, Rev. S. P. A. Lindahl, D. D.
4. *Norwegian Lutheran Deaconess Institute, Minneapolis, Minn.*—Sister Superior Lena Nelson.
5. *Deaconess Motherhouse and Training School, Baltimore, Md.*—Pastor, Rev. Chas. E. Hay, D. D.; Head Sister Sophia Jepsen.

Not yet officially connected with the Conference, but represented were also:

6. *Norwegian Lutheran Deaconess Home, Chicago.*—Rector, Rev. H. B. Kildahl; Sister Superior Marie Larson.
7. *Bethesda Deaconess Home, St. Paul, Minn.*—Rector, Rev. C. A. Hultkrans; Sister Superior Bothilda Svenson.

Besides, the following visitors were present: Rev. Theodore Meier of Toledo, O.; Sister Marie Hvidbjerg, Copenhagen, Denmark, on her way to Brush, Colo., to take charge of the Danish Lutheran Deaconess Institution; Sister Marie Koencke, from the Philadelphia Motherhouse; Sister Frida Hoff, from the Omaha Motherhouse; Sister Anna Jensen, from Chicago, and Sisters from the Milwaukee Motherhouse.

The visitors were cordially welcomed by the president and admitted as advisory members and invited to participate in the discussions.

OFFICERS.

The following officers were then elected:

President, Prof. A. Spaeth, D. D., LL. D.; German Secretary, Rev. Carl Goedel; English Secretary, Rev. Herm. L. Fritschel.

The chairman informed the Conference of the papers prepared for this meeting, as also of the questions submitted by different Motherhouses to the Conference for an expression of its opinion.

With respect to the histories of the Motherhouses to be prepared for this meeting (see Fifth Conference, page 15), it was

Resolved, That the officers of this Conference be instructed to have a general history of the Lutheran Deaconess movement in the United States prepared on the basis of these papers and to submit the same to the next Conference.

The Literature Committee submitted through Rev. C. Goedel a compilation of collects and hymns to be used at the meetings of the Conference and at gatherings of Sisters, if so desired. It was resolved, that after the lapse of four weeks, within which time any changes desired should be reported to the German secretary, 500 copies should be printed.

The time for the sessions was to be from 9 to 12 A. M. and from 2 to 4 P. M. The English secretary was instructed to collect the statistics of the Motherhouses, which are here appended:

STATISTICS.

NAME OF INSTITUTION	Deaconesses	Probationers	Total	Candidates	Stations
Philadelphia Motherhouse of Deaconesses	47	25	72	2	14
Deaconess Motherhouse, Milwaukee, Wis.	19	13	32	10	5
Immanuel Deaconess Institute, Omaha, Neb. ..	22	15	37	5	12
Norwegian Lutheran Deaconess Institute, Minneapolis, Minn.	10	5	15	10	4
Deaconess Motherhouse and Training School, Baltimore, Md.	13	12	25	2	8
Norwegian Lutheran Deaconess Home, Chicago. .	9	25	34	16	7
Bethesda Deaconess Home, St. Paul, Minn....	..	13	13	5	1
Norwegian Lutheran Deaconess Institute, Brooklyn, N. Y.	8	2	10	2	1
Danish Deaconess Motherhouse, Brush, Colo....
Total.....	128	110	238	52	52

The Conference arranged for separate meetings of the pastors and the Sisters after the Vesper services for the discussion of questions pertaining to their respective special spheres.

Arrangements were made for the closing service of the Conference to be held in the chapel of the Hospital and to which the public in general and especially the arriving delegates to the General Council were to be invited.

The Rev. Carl Goedel then read his paper on:

"CONVERTED" SISTERS.

To those familiar with the most recent developments in the deaconess world it will at once be apparent from our subject that we have before us a living question of the first rank. Not only has in recent years a Deaconess House come into existence in Germany whose rule it is to admit "only genuinely converted" young women, but the circles in which it is possible for such a House to originate, practically say to every deaconess house, and in the end to every Sister: "You who are not converted in our sense cannot do the Lord's work and engage in the service of Jesus as you should."

Over against such a position what should be our attitude? Shall we simply point to what the female diaconate as a whole and each separate House has accomplished, and then summarily dismiss the subject? Or shall we call attention to the shortcomings that have already manifested themselves among those who profess to be the only genuinely converted, and then condemn them as mercilessly as they condemn us? Does not rather the Lord intend that this latest attack on our Motherhouses should lead us to reflection and to that benefit for ourselves, our Motherhouses, and our Sisters, which must also in this case be derived from sober, careful and honest self-examination?

Our antagonists ask for converted Sisters. So do we; but in a totally different sense. Conversion in their sense is the sudden and conscious change, at a given hour, and with penitential pains and convulsive sobs, from the unfruitful works of darkness to the new life and to complete surrender to the Lord's will. Whosoever has not had this experience is in their estimation unfitted for the Lord's service, and incapable of doing His work acceptably. In reply to this we say: You ask too much and too little. How can you presume to say how and when that must take place which is from beginning to end the work of the Holy Ghost, and with reference to which He does as He will. Was not John converted as well as Paul? But where is the Damascus-hour in the life of the Lord's most beloved disciple, or in that of Peter? Was Peter's penitence immediately after his fall already the conversion which the Lord required of him, and of which the Lord spoke to him (Luke 22:32)? And did not Peter even afterwards have moments of weakness? No, you ask altogether too much, when you demand of each one knowledge of the hour of conversion—knowledge which some indeed may possess, but which in the case of many who have boasted of it, has proved to be a gross self-delusion.—But when you insist on this conversion once for all, you also ask a great deal too little. After the conversion of which the Scriptures speak, and which accords with the Church's Confessions, has had a proper beginning—whether suddenly or gradually, it must continue as a daily process. We do not ask for Sisters who have been converted once for all, and who then look upon

themselves as perfect and complete, but we want such to train and benefit as live in **daily repentance**, and who, under the guidance and impulse of the Holy Spirit, and in humility, penitence, faith and hope will continue to do this to their dying hour.

It will be in place here to say a few words regarding the kind of conversion which a Lutheran Deaconess House requires not only of those who apply for entrance, but also of its deaconesses and probationers, and how it seeks to encourage a life of daily repentance.

In the first place conversion is not man's work, but a work of the Holy Spirit, which beyond all question has its beginning in baptism as the washing of regeneration. Hence it may be said that by virtue of this Sacrament the foundation of conversion is laid in every one who is born again of water and of the Spirit, as over against the Methodistic error that he who is only baptized and not converted is lost and condemned. Conversion is a work of God, in which man is at first passive. ("Turn Thou me, and I shall be turned." Jer. 31:18). When the Scriptures demand: "Be converted," they mean to say: "Do not resist the Holy Spirit; permit yourself to be converted."—It is to be regretted that spurious pietism and Methodism have brought the word conversion into such bad repute that we often fear to use it. But the misuse of this term as well as the term "repentance" should not prevent the proper and scriptural use. "Repent" and "be converted" are in the end synonymous terms, and are both according to the *usus loquendi* of the New Testament to be translated: "Renew your mind." He who will allow his natural, selfish and self-righteous mind, held captive by sin, to be changed through the power of the Holy Spirit, so that he seeks above all things the kingdom of God and his righteousness, finds his highest good in God, and endeavors with all his might to do the will of God, comes to a complete change—the change we call conversion, or the triumph of penitence and saving faith. Both these elements are constituent parts of conversion. Penitence implies knowledge of sin, contrition over sin, and a breaking with sin. The penitent sinner renounces his self-confidence—the confidence he had in his own wisdom and works, and in the liveliest consciousness of his guilt, his unworthiness, and his weakness, he turns with hungry soul to the salvation offered him in Christ, and in faith embraces him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." This is what we call conversion, namely, to break with self and to lay hold of the salvation in Christ. This is not a new conception, and no one need therefore express surprise when we ask those who misuse the precious word "conversion" to restore it to us, that we may use it in its good Lutheran, i. e. scriptural sense, as it is defined in the XII. Art. of the Augsburg Confession: "Repentance (i. e. conversion) consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which, born of the Gospel, or of abolition, believes that, for Christ's sake, sins are for-

given, comforts the conscience and delivers it from terrors. Then good works are bound to follow, which are the fruits of repentance."

In these words the Fathers have stated clearly what is meant by Conversion or Repentance. And, to cite words still more familiar, does not Luther in the fourth part of his Catechism give us the most precious and concise definition of conversion when he says that such baptizing with water "signifies that the old Adam in us is to be drowned and destroyed by daily sorrow and repentance, together with all sins and evil lusts; and that again the new man should daily come forth and rise, that he shall live in the presence of God in righteousness and purity forever." If our Lutheran people had a better understanding of this wonderful description of the baptized Christian's estate, and would practice the daily repentance which the words demand, they would never be disturbed by the sectarian question: "Are you converted?" For whatever wholesome, scriptural and sober elements are contained in the Methodistic and sectarian conception of conversion are all of them also found in Luther's definition; whilst said definition on the contrary just as completely rejects whatever is unwholesome, fanatical and unscriptural. And here we observe that in Luther's explanation special stress is to laid on the word **daily**, which he uses twice. Not **once** are we to drown and destroy the old Adam; not **once** is the new man to come forth and rise; but we are to see to it that both these things happen **every day**. Luther furthermore means to say: Baptism confers on you the ability to do this; only make use of the power you have received; only submit to the guidance of the Holy Spirit; and your state will be that of a penitent, believing and forgiven child of God. Let us yet add what Luther says on this subject in his Large Catechism: "A truly Christian life is nothing else than a daily baptism, **once begun and ever to be continued**. For this must be practiced without ceasing, that we ever keep purging away whatever is of the old Adam, and that which belongs to the new man may come forth. But what is the old man? It is that which is born in us, from Adam, malicious, hateful, envious, lascivious, avaricious, indolent, haughty, yea, unbelieving, infested with all vices, and having by nature nothing good. When now we are received into the kingdom of Christ, these things must daily decrease, that we daily become more gentle, more patient, more meek, and ever withdrawn more and more from unbelief, avarice, hatred, envy, haughtiness." And again he says: "For what else is repentance but an earnest attack upon the old man at the beginning of a new life? Therefore if you live in repentance, you walk in baptism, which not only signifies such a new life, but also produces, begins and exercises it. For therein are given grace, spirit and power to overcome the old man, so that the new man may come forth and become strong."

Never has a better and more scriptural definition of conversion been formulated; and what we want is Sisters whose lives accord with it. Only those whose life is a **daily** repentance can do the Lord's work,

form a communion that is acceptable to Him, and become potent instruments for good in a world lying in wickedness; for it is only such genuine conversion that produces persons whom the Lord can use in His service.

A Sister thus converted is in the first place **humble**. What she is she has become by the grace of God. Renewed in mind and renouncing self, especially all self-righteousness, she cannot be lifted up with pride. A proud, self-righteous deaconess is as disgusting as a proud minister. A converted deaconess is always humble. Whilst never satisfied with herself, she does not despise others on account of their shortcomings, but patiently endures these wherever she meets them. She does not love the company of those who constantly find fault and complain, but is always the open and fearless advocate of what is right and true; and because she is herself humble, her example will lead others to say, "I have sinned!"

Such a converted Sister is also **thankful** for the grace vouchsafed her by her Lord. She understands the meaning of the words: "without any merit or worthiness in me," and realizes in full measure what a debt of gratitude she owes. Hence she is ready to place herself with all her powers unreservedly in the service of her Master, without asking: "What shall I have therefore?" Her reward is that she is permitted to do so: Therefore she feels that she cannot do otherwise than endure in the Lord's service to the end.

Every Motherhouse and Sisterhood also needs those who are **diligent in prayer**; and this is the case with all truly converted Sisters. The Sister who has come into the possession of the best that the Lord can give her, namely, a clean heart and a right spirit, can and will in joyous faith and with unwavering confidence ask for all other needful things.

Above all do converted Sisters find **joy** in the assurance of pardon, and in the consciousness that they are God's children. Begotten again unto a lively hope, their rejoicing is no longer dependent on eternal success, or on the recognition and thanks accorded them by others. Even when all these are lacking, they remain wells of living water, because they steadily refresh themselves at the one fountain of life and salvation. Such Sisters can then also successfully resist that depression of spirits which so often paralyses and weakens an entire Sisterhood, for they have learned not to trust in themselves nor in others, but solely in the Lord their God. They are the true optimists because they know the "Optimus" Christ Jesus as their best and most faithful friend; and having Him as the source of all their spiritual life and strength they overcome the petty annoyances of their calling, which, if not guarded against, may become so hurtful.

We are justified in wishing that **all** our Sisters should be thus converted and live in daily repentance. But is this really the case? We answer, No! Without presuming to know the heart, and wishing neither to judge nor unduly to praise, we are constrained to say: Like our-

selves, our Sisters are not perfect. There are those among them who are still lacking in many respects. Shall we then begin to separate them on the ground that some are converted and others are not? No: to do so we would neither have the right nor the desire. Only those are in the end to be excluded who persist in their self-righteousness, and in whom the old Adam, with all his egotism and selfishness, is unrestrainedly permitted to have his own way. Such Sisters accomplish nothing for the Lord and do vast injury to the Sisterhood. However, it is not our business to judge, but to train. With this in view we must faithfully apply the divine **Word**, first, as a corrective, to bring about self-knowledge and penitence; and secondly, as a Word full of comfort to them that believe. To this must be added the practice of **confession** and frequent **communion at the Lord's Table**, inasmuch as these means aid much effectively in turning away from self to the righteousness that is in Christ. Then too, those of us in charge must not forget to demonstrate in our own lives what it is to her in daily repentance. If we have erred we must be ready to acknowledge it, even if need be before the youngest Sister; and to all we ought always be able to show how much of joy and happiness there is in the life and service of one who is truly converted. A good example is a powerful incentive! Finally, to keep us humble we should always bear in mind the great gap between the requirements of our high and holy office and the actual performance. And, if in spite of shortcomings, the Lord nevertheless blesses our feeble efforts, how this should strengthen our faith and teach us to look to the Lord alone for everything! Thus does He prepare His servants for their work. He humbles and exalts. Through our daily experiences He enables us to drown and destroy the old Adam more and more, and to rise in newness of life.

The observations so far made, derived from practical experience, already answer the question, whether in our desire to have only truly converted Sisters in the Lutheran sense, we should lay this down as an absolute requirement of all who apply for admission to our Motherhouses. Once more we say, No! It is indeed a cause for gratitude when those who come as candidates are already experienced Christians; but we cannot expect of them the perfection to which none of us have yet attained. It is our experience that, in spite of the most glowing testimonials from pastors, most candidates learn within the first few weeks of their theoretical and practical training that they know nothing and are nothing! Those who are willing honestly and humbly to acknowledge this, and who, laying aside all pretense and sensitiveness, set themselves to work to learn what they can, are always especially welcome: for in the Motherhouse with its life God Himself has placed them in a place best adapted to bring about their spiritual renewal. If, with mild and gentle spirit, we encourage such and seek to supply what is wanting by directing them to Him who has promised good things to them that are upright in heart; and if, when they are conscious of their

own nothingness and weakness, we again point them to that Lord who says: "My grace is sufficient for thee; for my strength is made perfect in weakness," and who shows His mercy chiefly in wounding and healing, in destroying and building up again:—we will train for ourselves a band of Sisters whose conversion will be genuine. But even if we admit those who have not yet reached this stage, it should always be understood that it must be the highest aim of a Sisterhood to live in **daily** repentance. Each candidate should know this before she comes, and should do accordingly as long as she is with us.

Let us pray to God that He will first of all give our church converted pastors who, while practicing a daily repentance themselves, will, in the name of that Saviour whom they serve, send forth the call for more laborers in the ministry of Christian love and mercy. Among the young women of the land may the Holy Spirit work so effectually as to cause many on the one hand to say: "I am not worthy," but on the other also: "Here am I, send **me**. My Saviour, I am Thine, because Thou hast won my heart by Thy grace!" And may the Father of all mercies answer the petitions that daily ascend from our hearts and Houses, so that our Lutheran Sisterhood may grow not only outwardly, but above all inwardly, to the glory of God our Saviour, and the blessed continuance of His work.

The reading of the paper was followed by a general discussion.

The question, "Should there be a limit to the time a Sister is to remain on a certain station?" presented by one of the Motherhouses, was **then discussed**. The general consensus being that there can not be a general rule as to the length of time. In general it will, however, be desirable to let older Sisters remain for a longer period in one field, while younger Sisters and probationers, especially, for the sake of experience may be changed after a short period. Parish and institutional work are not to be considered alike in this respect however.

The Conference then adjourned at 12 o'clock to meet again at 2 P. M., and accepted the invitation of the Hospital to dine there in corpore.

TUESDAY AFTERNOON.

In the afternoon session Dr. A. Spaeth presented the following paper on:

THE DUTY OF THE CHURCH TOWARDS THE DIACONATE.

It is now a little over half a century, since our Lutheran Church in this country began to speak officially of the Female Diaconate. In the year 1849, Theodore Fliedner, who had brought four deaconesses from the Kaiserswerth Motherhouse to Pittsburgh and installed them at the Pittsburgh Infirmary, founded by Dr. W. A. Passavant, appeared before the ministerium of New York and presented, in an English address, the character and purpose of the Deaconess Institution at Kaiserswerth and its recent branch, at the Pittsburgh Infirmary. In the following year, 1850, the Pittsburgh Synod commended it "to the sympathy, prayers and co-operation of the public generally, and also of our people."

Forty years ago, in 1865, the Ministerium of Pennsylvania called the attention of its pastors to the cause of the deaconesses. It made it their duty not only "to direct the attention of their congregations, in general to this subject, but to see to it, in particular, that suitable persons willing to devote themselves to this work of love, should be found and recommended to Dr. Passavant." Twenty years afterwards, when the beginning in Philadelphia had been made, a special committee reported on this important subject, recommending "that our pastors should exert themselves to gain suitable persons from the confirmed membership for this service, and that for this purpose, and in general, for the advancement of the Deaconess cause, associations should be formed in our congregations." Since 1888 an annual statement giving an account of the Philadelphia Motherhouse is regularly received and entered upon the minutes of the Ministerium of Pennsylvania.

In 1888 the cause of the Female Diaconate was officially laid before the General Council in the President's report with an earnest appeal to the Church to send the most pious and active women to join the Sisterhood. The General Council has now a standing committee on the cause of the Deaconesses which reports regularly to the body on the state of this work throughout the Lutheran Church in America and makes its recommendations as it may see fit.

In the General Synod a. 1889 an elaborate report was submitted on the Deaconess work by a special committee, which says: "There seem to be reasons for regarding this work as one of the special charismata of our Church, and, if such be the case, how urgent our responsibility, how great the privilege of exercising this gift! When we think of the stupendous future which lies before us in this country it seems that

already too much time has been lost in not planting institutions which fitly represent the spirit of our Church, and which under the guidance of God, may prove sources of divine blessing to multitudes." A regular Board was appointed, consisting of 12 clergymen and 12 laymen, to have charge of this subject of Deaconess institutions. This Board established and controls the Motherhouse in Baltimore.

Having presented this outline of the official action of some of our Church bodies, I may ask the question: Do these and similar resolutions cover the ground? Has the duty of the Church towards the Female Diaconate been fully discharged? We know from general experience what a long way there is frequently between the "RESOLVED" on the part of a representative Church body, and the actual and satisfactory execution of the respective resolution. But, more than that. The history of God's kingdom presents many illustrations of the fact that even where men have realized and acknowledged their clear duty with reference to a certain field of labor, and where they have given their hearty and consecrated effort to the work that seems demanded, the results are often disappointing and discouraging. The old lesson has to be learned over and over again: *Deus habet Suas horas et Suas moras!* (God has His own hours and His delays.)

(Illustrations in the Foreign Mission Field. Also in the history of the development of the Deaconess cause in America from Dr. Passavant to Mr. Lankenau, 1849 to 1889, when the first anniversary of the Philadelphia Motherhouse was celebrated.)

God's orders to us are frequently, not only to work, but also to wait, though the waiting hours in God's kingdom are not, and dare not be, hours of idleness. They do not release us from our responsibilities and duties. While we must always be conscious of the fact that it is not of him that willeth or runneth or worketh, but of God that hath mercy, we are bound to bestir ourselves, not to stand idle in the marketplace, but to bring every gift and faculty into requisition to advance the cause of our Lord.

This responsibility—I feel as a member of the Ministerium of Pennsylvania—is particularly heavy with reference to that institution which may be said to stand in the front line of our Lutheran Deaconess work in America, the Motherhouse in Philadelphia. The history of that institution presents such striking facts and experiences as our Lutheran Church—as far as my knowledge goes—has never before had in this country. Here is a man, richly endowed with the goods of this world, with a naturally kind and benevolent heart, standing alone in this world, after the loss of wife and children, ready and willing to devote the means which the Lord had given into his hands to the cause of philanthropy—not, however, an active church member, rather a stranger to our Lutheran Church. And this man is chosen by the Lord to become the founder of the first full grown Lutheran Deaconess Mother-

house in this new world. And he follows the divine leadings, he surrounds himself with counsellors that are in hearty sympathy with the great cause of the Female Diaconate. He takes their advice and builds on the lines drawn by them. While, in the natural course of event, his first and paramount interest is in the work of the German Hospital, he does not hamper or resist his fellow-workers, whom he had called in, in their constant enlargement of his original plans. Step by step his own horizon expands, and he builds, equips and supports a complete Motherhouse which is to cover the whole ground of the Female Diaconate, to train Sisters for all its different fields of labor, devoting more than a million of dollars to this great and sacred cause. Thus all this rich provision is actually made by a man who was originally an outsider, who simply asked our Lutheran Church to enter into his house to take possession of it and to find the laborers needed to carry on the work, the devout women who will take up the ministry of mercy as their life work. Looking over this whole development—and I have been in a position to know it in all its details from the very beginning—I cannot help asking myself and my brethren again and again: Has the Church recognized and does she realize her tremendous responsibility in this particular case, a responsibility to God's gifts and guidance, and also to the man who gave so largely and liberally and made the Lutheran Church the steward of his legacy for the cause of the Female Diaconate?

And I must come to the conclusion: Surely, the Church has still much need of being enlightened and admonished concerning her duty toward this great cause.

In the first place, then, let us realize that the Female Diaconate is not a fad or fancy of a few enthusiasts, anxious to add it as a lovely ornament to the machinery of the working Church. It is the cause of the Church herself. *Tua res agitur!* Even in the days of the Apostles, with all the fulness of direct divine influences, the inspiration of its principal organs, the multitude of its manifold gifts—*charismata*—with the powerful demonstration of the vigor and vitality of the young Church in all her activities, it was found necessary to supplement and to support the ministry of the Word by the ministry of mercy in the institution of the Diaconate (Acts VI). The greatest worker among the Apostles, St. Paul in his Epistle to the Romans, has given his testimony to Phoebe, the Deaconess of the Church that is in Cenchreae, "that she has been a succourer of many, and of mine own self." (Romans 16, 2.)

According to this testimony of St. Paul the Apostolate itself, and consequently the regular ministry of the Word is to be greatly helped and benefitted by Phoebe's work, the work of the Deaconess. And her cause has a strong claim on the sympathy and co-operation of the Church. "That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she has need of you." (Rom. 16, 2.) And if we want to speak of the duty of the Church toward this

cause we must then, first of all, turn to the pastors, the ministers of the Word. Have they been doing, are they doing their duty in this respect?

In order to know and to do their duty they must, above all, have a proper acquaintance with the subject. Knowledge is power. And greater than this, in the kingdom of God, knowledge is love. Human things must be known to be loved. Heavenly things must be loved to be known. Approaching the subject now from its human side we demand knowledge. We are aware of the numerous claims on the pastor's study time, limited as it is, especially in large and important city parishes. And they seem to be increasing steadily with the development and progress of our modern civilization. We might almost ask in despair, what is it, that the pastor could, at the present time, pass by entirely in his studies? Of what sphere of human knowledge and learning might he remain in utter ignorance, without harm being done to the efficiency of his ministry? Think of the importance of the study of natural science, in the line of Christian apologetics, in our days! Think of the prominence of the great social system with which the modern era has to wrestle. And, in close connection with this, think of the large and ever widening sphere of Inner Mission, in which the Church has actually to solve her part in the social questions of the day! A whole literature has developed on this branch of practical theology of which, about fifty years ago, hardly a book or a treatise could be found.

Deaconess literature must be created and spread among our pastors, and they must study the subject and become familiar with its history, its principles, its methods of operation, its blessings.

And their book-knowledge must be enlarged, deepened and quickened wherever possible, by practical contact with the work, by visits to our institutions, by personal acquaintance. Come and see! This is the way, now as of old, to be at home with Christ and His cause.

Thus the pastor's interest in and devotion to the cause must be gained. And only the ministers of the Word thus gained will be able to become fishers of men, fit for this work.

The information and interest secured by the pastor must find its way, through every possible channel, into the congregation, and, of course, particularly to the female membership of the congregation. The principal instrumentality by which the pastor is able to make an impression upon his congregation is the sermon. And here we do not think of special sermons on special occasions preached on this particular subject, the Female Diaconate. The matter ought to be handled and referred to as something ever present with the Church. How suggestive in this respect are the lessons of the Church Year, both Gospels and Epistles! Think of the first Sunday in Advent, first Sunday after Epiphany, Septuagesimae, third Sunday after Trinity, thirteenth Sunday after Trinity, the Epiphany Epistles, etc. etc.

I would like to direct the attention of our pastors in this respect to the careful study and thorough treatment in their pulpits of a theme

which seems to me is of the greatest importance in this connection and is by far not accorded its proper place in our presentations of Christian, that is Evangelical ethics in our sermons. I refer to the great theme of the "Vocation" (Beruf) of the Christian on earth. We owe to Luther's Reformation the restoration of sound Scriptural views on this point, over against the mediæval perversion of the whole subject. We need, however, to become fully conscious of the gain, and to apply the correct teaching of the great reformer practically to the great question in every life: What is to be my vocation in this world? It is for woman as well as for man to find the right answer in the light of God's Word, and under the guidance of the Holy Ghost. And if she has no clear call as a member of the family in which she has grown up, or as the member of a new family whose house-mother she is to become, she must look squarely upon this question: What is my vocation? Where is the field of labor for which I am qualified to serve my Saviour and my fellowmen?

Besides the sermon the pastor has his catechetical instruction, by which he can most directly influence the minds of his young members. He ought to have his female catechumens meet together for a special talk on the subject, to set before them clearly and fully their duties in the light of God's truth and the wants of the Church.

Our Luther Leagues ought to pay special attention to the matter. One great feature in this enthusiastic movement is the idea of lay-work in the Church; to come to the help of the ministry of the Word through the ministry of mercy. This is undoubtedly a Scriptural idea. How active are our young women in the meetings of the Luther League! What pains they are taking with their literature courses, and some of them even with the preparation of papers and essays! What a blessed thing it would be if a goodly proportion of this zeal and energy could be directed into this channel: Interest in the Deaconess cause, acquaintance with it, love for it, willingness to enter, and to devote their lives to their Lord in this service!

In order that both papers might be discussed together Rev. Chas. E. Hay, D. D., was requested to present immediately following the above his paper on:

HOW ARE MORE SISTERS TO BE GAINED?

But two questions entirely fundamental confronted the early advocates of deaconess activity in our American churches:—Is there here a field for official labor of this character? and, Can suitable persons be found willing to devote the best energies of their lives to it?—The former of these having been redundantly answered in the brief experience of our Motherhouses by the multiplying calls for the services of deaconesses and by the very fruitful results of their labors in the fields which have been so fortunate as to secure them, the success of

the work now depends fundamentally upon the one absolutely essential requirement for its prosecution—the securing of an adequate number of properly qualified Christian women who shall devote themselves with enthusiasm and without reserve to the ministry of mercy in the name of Christ and under the direction of the properly constituted authorities of the church.

Our theme rightly assumes that there are women in the church fitted for this exalted calling. If the work be of God, and if there are needs unmet by any existing agencies of the church which can be adequately provided for only by the service of Christian women prepared by special training and available at all times as servants of the church and of the needy of every class—then we must believe that the Lord will provide the toilers for this wide and inviting field of Christian usefulness.

We are not justified, however, in assuming that candidates will arise on every hand and throng the doors of our training schools. They must be **found**, and to find them we must in some way seek for them. Yet we are embarrassed at the outset by the consideration that no undue urgency dare be employed in presenting the claims of deaconess work in individual cases. This service, to be acceptable to the Master or in any degree successful, must be entirely voluntary. It is one which, like the ministry of the Gospel itself, must be entered upon from conviction, in response to a divine call as indicated in the leadings of Providence. The question before us is therefore really:—“In what way can we who are entrusted with the direction of this great work be instrumental in so calling the attention of the persons properly endowed to the wide sphere of usefulness presented in the deaconess calling, that they may recognize in this great need and in their own equipment the divine call to go into the vineyard and work, trusting to the Master to give them just and gracious reward at the close of the day? The work is waiting. Willing workers there must be, scattered it may be far and wide throughout the church. We are the servants sent out to find the laborers and bring them into the vineyard. How shall our task be performed?

First of all, it befits us to

I. Pray to the Lord of the Harvest that He may Summon whom He Will into the Waiting Field.

If the calling is a sacred one, it must be so regarded, not only by those who enter it, but by those who advocate it and who would encourage others to undertake its sacred duties. If it is a spiritual work, we must depend upon the Holy Spirit's agency in commending it to the hearts of those who are by natural endowment, by providential circumstances, and by Christian character capable of assuming its responsibilities. If it is a work committed to the church, the church must pray for divine guidance in the initial step of selecting and accepting those who are to be its practical exemplars and executors. If the church at

large desires the benediction of the loving service of a host of consecrated, willing servants, she must ask for this rich boon from Him from whom cometh every good and perfect gift.

Let us pause, then, in our labors, and lay our cause in earnest pleading before the throne. Let our cry come up before God. Let all our pastors, all our deaconesses and probationers, all our boards of directors, make daily supplication for an increase in the ranks of these unselfish ministrants of mercy. Let the whole church be aroused to join in the petition. Let it be repeated in the weekly services of the sanctuary, in the Sunday-school, and at the family altar—and in some way, in God's own way and time, full and sufficient provision will be made. It is the Lord's to call and qualify his handmaidens. Let us humbly commit the work into His hands, seeking only to be His agents in opening the door of opportunity before those whom His Spirit quickens with a burning zeal for loving service. When the fervor of our prayers shall indicate our entire dependence upon Him, we may hope that it shall please Him to grant us our request.

A second requisite to the securing of worthy laborers is that we

II. Maintain a High Standard of Deaconess Character and Work.

It would be a serious error to open too wide the doors in order to induce the many to come in. I can conceive of nothing more disastrous to the permanency of this work than the reception of a large number of persons illy fitted for the responsibilities to be laid upon them, or the sending out of the most consecrated workers with superficial preparation for the arduous duties awaiting them.

After all, the church will form its final judgment as to the deaconess calling from its observation of the actual deaconess at work. If her character approaches the ideal in unassuming piety and unselfish devotion, she will win friends for the cause wherever she goes—she will inspire the pulpit to eloquent appeal, and many will be aroused to emulate her example.

We must, then, emphasize the fact that the calling of the deaconess is a high and sacred one. It is not an easy life for the indolent, nor a refuge for the disappointed and distressed, but the devotion of an earnest life, full of faith and inspired by a lofty desire to do good—to exemplify the unselfish, loving spirit of the Saviour himself. It is a life whose inspiration comes from above, whose joys are deeper and more substantial than those of earth—one which requires such a subordination of personal desires and ambitions as will enable it to reflect the pure light of heavenly compassion, self-forgetful and full of Christ-like sympathy.

Let such a standard be maintained as the prime requisite for entrance upon this exalted office in the church, and, though recruits may not be as numerous as we might wish, each one will count. As they prosecute their work in the spirit of mutual support and humble de-

pendence upon divine aid, they will magnify their office in the view of the church. Their example will appeal to the noblest impulses in other lives and attract to the work women of capacity and sturdy Christian character. Thus the cause will be promoted in the most substantial and permanent way.

Having thus implored the divine aid in our task of securing the needed candidates, and done all within our power to assure to those who come an adequate training for their life's work, it remains for us to

III. Acquaint the Church with the Opportunity here Presented for the Effective Discharge of Some of her most Pressing Obligations.

There are few who realize in how many ways a well-equipped diaconate can advance the interests of Christ's kingdom. Its nature and possibilities are but little understood.

It is from the ranks of the church—from our busy congregations—that the candidates must come. In the home church they should catch the contagion of holy zeal, and by their associates they should be encouraged to undertake this special life of unreserved devotion. To exalt the general estimate of the deaconess office and awaken a universal desire for its introduction into every congregation, will be the means of directing and attracting to it many whose lives are now comparatively limited in their possibilities of usefulness.

To this end, we need a much more copious deaconess literature. We would do well to avail ourselves more freely of the columns of the church periodicals. In addition to the official reports, with their sober array of facts and figures, we should have a number of popular leaflets and books illustrative of various lines of deaconess activity. Translations might be made of some foreign works, with proper adaptations to conditions in America. Lectures and addresses should be provided wherever possible, and, when peculiarly appropriate, should be printed for general distribution.

Conditions are at present favorable for the public presentation of the work. Pulpits are open almost without exception to the pastors of our Motherhouses or representatives of our Boards. The people are eager to learn of the new movement, and invariably listen with interest to any details—as to its principles or praxis. Conventions of young people within our church are always ready to give place upon their programs to anyone prepared to speak from personal knowledge upon the subject. They account themselves fortunate if a real live deaconess can be secured direct from the field or from the Motherhouse. The visit of a competent Sister to such gatherings never fails to awaken a lasting interest.

But, after all, the most effective way of convincing the church of the beauty and efficiency of this ministry is by sending out the well-equipped deaconess—for continuous service, or for temporary relief in afflicted homes. People may not deeply appreciate nor long remember

what we say to them—but they will not forget what they have seen in the cheerful, self-denying ministry of consecrated women, coming among them with Christ-like spirit, bearing healing balm for the body and lovingly winning souls to the ways of piety.

In a word, we must patiently allow the work to commend itself in its practical operation. It is by doing zealously what we can with the limited forces now in hand that we shall find more to do, and as the sphere of appreciation for the work gradually widens, there will be readier response to the calls of the church, which now fall upon closed ears because the work itself is to multitudes a strange thing—a foreign importation, unadapted to the busy, hustling spirit of the Western world.

True, the commercial spirit of the age makes our task the more difficult. When the men and women of our congregations are vying with one another in the turning of every hour and every energy to account in the accumulation of wealth, it requires an exceptional sensibility to spiritual motives to lead talented young women to enter the humble path of seemingly unrequited service. But the spirit of heroic devotion is not dead, and if the pathway of the deaconess seems a harder one to tread than under other conditions, its peculiar joys are emphasized by very contrast with the sordidness of many lives, and its quiet peacefulness is the more attractive because of the ceaseless turmoil and harrassing cares that mark the modern age.

We labor, then, in hope, more careful to build well than to astonish the world by rapid growth. With the doors of our training-schools open to all worthy applicants, let us give to those who volunteer the fullest possible equipment. Let the church hold them in honor as valued auxiliaries in the execution of her God-appointed mission of mercy, and we may rest assured that the great Head of the Church, whose blessing has so signally rested upon the movement from its inception, will still have it in His keeping and will eventually provide an adequate number of consecrated toilers in every department of the church's activity where womanly tact and sympathy can win a hearing for the Gospel message of good-will.

Both papers were discussed together. The question arising in this connection: "To what extent are the objections of parents, preventing their daughters from entering upon the work, to be respected?" was made a subject for a special paper to be prepared for the next Conference. Likewise the question: "How far is discipline consistent with the spirit of the Motherhouse?"

The opinion on the advisability or non-advisability for deaconesses of different Motherhouses living in the same city to have a common house were exchanged, the question having been brought before the Conference by one of the Motherhouses.

The plan of publishing a common deaconess periodical as the official organ of the Conference was referred to the separate meeting of the pastors, as were also some questions of the Omaha Motherhouse regarding the organization of a new Motherhouse.

The meeting then adjourned with prayer and benediction.

At the Vesper services, conducted by Rev. H. W. Roth, D. D., Rev. H. B. Kildahl preached the sermon.

WEDNESDAY SESSION.

The morning session was opened at 9 A. M. by the hymn "Holy, Holy, Holy," and prayer.

The Deaconesses reported of their special meeting the preceding evening the discussion of the subject of "Free Helpers" and of awarding to Sisters certificates in nursing.

The pastors reported on the questions referred to them. The matter of the contemplated periodical was referred to the literature committee to report at next Conference.

The following memorial tribute offered by Dr. Spaeth was adopted by a rising vote:

MEMORIAL TRIBUTE

...TO...

DR. J. S. BUETTNER.

In the death of the Rev. J. S. Buettner, D. D., who for thirty-six years stood at the head of the Henriettenstift in Hannover and departed this life July 23, 1905, the deaconess cause has lost one of its safest guides, and a most successful leader and representative. Thoroughly imbued with the sound and sober spirit of our Lutheran Church, and a truly pastoral personality of rich experience, he has been helpful to all workers in the Deaconess cause by his instructions and edifying writings. His memory will be blessed among all friends and laborers of the Deaconess cause in this country as well as in the Fatherland, and the General Conference of Lutheran Deaconess Motherhouses in the U. S. assembled at Milwaukee in its sixth convention desires hereby to give expression to its high appreciation of the eminent services of this minister of Christ and to its deep sympathy with the great loss sustained by his departure.

The officers of the Conference were instructed to sign and forward a copy of this memorial to the Henriettenstift at Hannover.

A paper was then read by Rev. Herm. L. Fritschel on:

THE EDUCATION OF DEACONESSSES.

The Deaconess Motherhouse is an educational institution. Its aim and purpose is to educate and train Christian young women for the deaconess calling. Though this is not its only purpose, it is one of them, and not the least important one, especially during the first years of their connection with the Motherhouse.

Without losing sight of the importance of the home character of this institution for the scholar even from the first day of her entrance, nor of its churchly character, we consider the purpose of the Motherhouse to be to educate and train the scholars and probationers by religious and theoretical instruction, by technical and practical training for the vocation of a deaconess.

The young women entering the Motherhouse are not yet deaconesses, as little as the students entering a theological seminary are pastors, even if they are possessed of a holy and earnest desire to serve their Master in this ministry. The scholars and probationers must be willing to learn and to be trained mentally, spiritually and professionally.

There are some who claim such special instruction and training to be unnecessary. Any Christian servant girl to them is a deaconess. A strange ideal of a deaconess indeed! There are others, who consider such education detrimental to humility and simplicity, while others again lay little stress on instruction, because of the abundance of work usually on hand in the fields. While the latter is truly very often a great hindrance, it must not be permitted to crowd out of the Motherhouse the conscientious and careful instruction of the new comers. The time required for their education is not lost, but well applied. No Motherhouse can neglect the education of its pupils and probationers without serious detriment to its own welfare.

In speaking on the education of the deaconesses we enter upon the discussion a question of vital importance to the Motherhouse.

I. The Aim.

We ask in the first place: What is the aim of this education.

It is all important that we have a clear and well defined aim we pursue in this educational work. A hazy, undefined something will not lead to any profitable result, but will finally land in failure. It is said, there are speakers who aim at nothing—and they are sure to hit it every time. The same is true of aimless educators. The aim of the education of our deaconesses must be clearly before us and all instruc-

tion must be directed toward that purpose; everything, though it may at first glance appear without any direct relation to the diaconate, must be intended to serve the one central purpose.

This purpose of the instruction in the Motherhouse is not primarily gaining knowledge of many and various subjects, but it has the aim of a practical education for the deaconess service. It aims at developing sound Christian characters, who will make good and faithful use of their talents whether they be one, or two, or five in the service of Christ and His kingdom. For this purpose it aims at an intellectual, spiritual and professional development of lives consecrated in love to their Master.

Intellectual. As all true education in general serves not only the purpose of gathering knowledge, but at the same time to train the mind to properly use its faculties, so also the instruction of the deaconess pupils. The time of instruction is a time of gaining knowledge, especially knowledge concerning those things a deaconess should know in general, and especially about her future calling. At the same time the mind is disciplined to use its faculties. Storing the mind with useful knowledge is but one part of the intellectual education, it aims at the same time to exercise its mental faculties rightly.

The education again aims at **professional** instruction. There are many things to be learned, having reference to her special calling, which are not taught elsewhere. The principles of the diaconate, its history, its various spheres of labor might be enumerated as such, and the introduction into the service of a deaconess going hand in hand with it.

And above all, the **spiritual side** must here be emphasized, as the supreme purpose of this education.

The first and chief aim of the instruction is not external culture, refinement, tact—desirable as all these are—nor chiefly technical ability in certain professions,—indispensible as these may be—but that the pupil should be, and become more and more, and ever remain firmly established and grounded in the ABC of true Christianity; that she as a humble disciple of her blessed Master, by His grace, be cleansed daily from her sin and grow in grace, not forgetting amid all the cares and requirements of her daily ministrations the one thing needful, without which she would become salt without savour, a virgin with the lamp, but having no oil. True, the talents of natural endowment must be developed in the external work, technical ability must be aspired, deficiency must be amended, but the highest intellectual and professional attainments and the greatest efficiency must be sanctified by the true diaconal spirit.

All the intellectual and professional attainments are to be placed in the service of Christ. No faculties of the mind are too valuable to be consecrated to Him; no education too complete to be used in the service of this cause; no attainments too great to be employed in this cause of Christ's kingdom. Whatever attainments may be gained in

intellectual or professional ability, let them humbly be laid down at the throne of Christ, that He may make use of them in His cause. "For all things are yours,—and ye are Christ's."

II. The Plan of Education.

There are various factors in the Motherhouse organization which contribute towards the education of the deaconess in general, such as the life of the entire association and the community of the sisterhood. The work she is engaged in daily will develop her talents. The divine worship, the Bible studies, the spirit pervading the house, all this will exert an educational influence.

Speaking of the education of the deaconesses we shall confine ourselves here, however, to the actual instruction, and direct our attention to the plan of study.

The entire course of instruction in the Motherhouse may be divided into three parts: *Vorbildung*, *Ausbildung*, *Fortbildung* i. e. Preparatory Instruction, the Course Proper, and Continued Instruction.

Preparatory Instruction. The preparatory or elementary instruction is not required for all applicants. Those who have enjoyed a fair common school education will not need this instruction. There are, however, frequently worthy applicants, who had not the opportunity of obtaining a fair general education in their earlier years and are deficient therein. The preparatory instruction aims at supplementing their deficiency by teaching them elementary branches as the circumstances may require.

The plan of teaching these elementary branches before the time of beginning the course proper would commend itself, for then all the time and energy can be concentrated upon the studies of the course proper by all alike.

The Course Proper. The Course Proper has the purpose of laying the foundation for the proper persual of the deaconess calling. Its aim is to give the pupil the correct standpoint and principles for her calling and to prepare her for her service in this particular ministry.

The subjects of the Course Proper may be divided into two classes, viz.: religious and professional.

The religious instruction embraces the following subjects:

1. Bible Study. Every deaconess must know her Bible well and feel perfectly at home in this book. In order to know the Bible she must learn to look upon it not merely as a collection of verses or a compilation of stories and instructions, but she must gain a general survey of the contents. It is only as Gods plan of salvation is seen in its entirety that its grandeur can be realized and appreciated. This Bible Study must give a systematic introduction into the books of the Bible and acquaint with their contents in general.

Such Bible knowledge, besides being of advantage to the Sister herself, will enable her also to properly use the Scriptures for the

benefit of others in her calling. She should be made so familiar with the Bible that she can readily turn to this or that story she may wish to read to some one, or to chapters or sections suitable for special occasions.

Much light can be thrown upon the Scriptures by adding to Bible Study, Biblical Geography and Antiquities, either in connection with the lessons or as separate subjects of the course.

2. Doctrine, or Bible Teachings. A deaconess should be firmly grounded in her holy Christian faith and be able to give a reason for the faith that is in her. Mere sentimentalism and emotional feeling will not do. She must be firmly established upon the rock of the divine truth as revealed in the Word of God. She must know these truths as they are taught in the Scriptures.

In our age of indifference towards doctrines of the Divine Word a systematic instruction is only the more necessary.

In our catechism we have a most valuable handbook for this instruction. It is to be studied also in the Motherhouse and may serve as a guide in this instruction in the first year. There are many parts especially adapted for application to the deaconess calling. A more complete instruction in our Christian faith and the Confessions of our Church is desirable in the more advanced instruction in succeeding years.

3. Church History. An outline of Church History is to be taught in the Course of Instruction in order to acquaint the pupils with the course of God's kingdom through the centuries, that they may know their church in the past and in the present, and honor and love her. The teacher will confine his instruction to the principal events and facts, dwelling especially on such subjects as are of special importance to the deaconess. Of these we might mention for instance the Apostolic Church with her charities, the extension of the Church, her decline, the Reformation, the Confessions, the Spiritual Awakening, the Missions, the Lutheran Church in America, the Charities of the Church.

4. Church Life and Worship. Together with Church History or as a separate study should be taught the Life of the Church and her Worship for the purpose of gaining an intelligent conception of her worship, of her organization and of her customs. The church year, the sanctuary, the worship, the ministerial acts, hymnology, etc., may be explained in this instruction.

The deaconess being a servant of the church should be familiar with the life and usages of her church.

Of **professional studies** we would mention first of all

5. Diaconics. A deaconess must be perfectly familiar with the history and the principles of the diaconate. The biblical foundation, the historical development, the renewal, the growth and the present status of the deaconess cause should not be unknown to her. Every-

body expects her to be conversant with these as much as every theologian is expected to be acquainted with the history of his church.

No less must she be familiar with the principles underlying this calling. A clear conception of these is an essential requisite for her vocation, since she must be governed by these in her ministry. These principles must be daily applied and must direct her in her daily ministrations and in her personal life. This study might be compared with pastoral theology in the education of the pastor.

Ample provision is to be made for this branch of study, this being one of the most important in the course of instruction and much depending upon its being properly taught. If some practical lessons can be secured together with the theoretical instruction it should be done by visits to beneficent institutions.

6. Nursing. During the first year only the rudiments of this branch can be given, which every deaconess should know whatever her future sphere may be in which she may labor. The details of this study may be taught after the completion of the course proper according to the plans of instruction commonly pursued in approved courses of instruction in nursing.

Singing, Music, Domestic Science, Bookkeeping and special branches such as training for kindergartens or children's schools and kindred branches may be added if it be possible in the succeeding years.

III. Duration of Instruction.

As to the length of time devoted to instruction annually, or especially during the first year, two modes are customary and have been pursued by Motherhouses. According to the one the instruction lasts throughout the year, a few lessons being given every week, and most of the time being given to practical work in the institution or institutions connected with the Motherhouse. According to the other, for a period of about 7 months the deaconess pupils devote themselves chiefly to their studies, assisting only for a few hours in the morning in the practical work of the institution, the rest of the day being reserved for instruction and study. The latter is no doubt the preferable plan during the first year. Its results have proven more satisfactory than those of the former, though it is difficult to carry out when the number of Sisters is but limited.

As to the duration of instruction, as far as the number of years is concerned, whether one or two or three years, it will be generally conceded that one year is not sufficient, but that it should extend over several years and not cease with the completion of the first year. The work of the first year should be continued for one or two years in a limited measure. A few lessons every week should be arranged for all probationers, being obligatory for them, while also the consecrated deaconesses may attend.

By selecting certain studies and teaching them alternately every second and third year to all probationers who have completed the first year's course, a greater number of branches can be taught, without laying more work upon the shoulders of the teachers.

As subjects for these lessons we might mention such as "Berufskunde" or special chapters of the diaconate; History of the Inner Mission work, or special chapters of this history; Doctrine, more advanced study; some special book of the Bible; Ethics; special periods of Church History; The Life of Christ, the Life of St. Paulus, etc.

During these years succeeding the first year the theoretical and practical instruction and training in special branches of the deaconess calling must also be taken into account. Sisters qualified for nursing must receive their necessary instruction for this work; those who are to be teaching Sisters should begin their special preparation during the second and third year. A complete course in nursing does not seem necessary for those who are not to pursue this work later on, as little as f. i. the instruction in teaching would be necessary for those who are to pursue nursing. The time to specialize begins with the second year.

In the above outlined course of instruction, extending over two or three years, let it not be understood that studying should cease after its completion. Every deaconess must continually strive to grow intellectually, professionally and above all spiritually. The entire course of instruction aims at a practical development of living Christian personalities, whose heart is filled with the love of Christ and whose purpose it is to live under Him in His kingdom and serve Him, with whatever gifts have been bestowed upon her. This growing and developing, mentally, professionally and spiritually, must continue by the divine grace to the glory of God and to the blessing of the deaconess and benefit of those she is called upon to serve as a true deaconess in the kingdom of our Lord and Master.

Dr. A. Spaeth spoke on the question: "How far and how can a Motherhouse open its doors for those who do not intend to become members?"

It was resolved to make this question the subject of two papers at the next conference, one to treat it from the point of view of the institution, the other of the applicants.

The Immanuel Deaconess Institute, Omaha, having kindly extended an invitation to the Conference, it was resolved to hold the next meeting at Omaha, at a time to be chosen by the officers.

The thanks of the Conference were extended to the Milwaukee Deaconess Motherhouse for their having entertained this convention.

The minutes of this meeting were ordered to be printed as in previous years, and the traveling expenses are to be equally apportioned to the Motherhouses of the Conference, as per agreement of First Conference (see page 4 [4]).

CLOSING SERVICE.

At the closing service held Wednesday evening at the chapel of the Milwaukee Hospital a congregation of friends and of delegates to the General Council, the sessions of which were to open the following day, had assembled. The altar services were conducted by Rev. H. L. Fritschel and Rev. H. W. Roth, D. D., made an address on the beginning of the deaconess work in America. Rev. A. Spaeth, D. D., LL. D., closed the Conference with an eloquent presentation of the cause of the Motherhouses and the need of more young Christian women to re-enforce the ranks of the Deaconesses.



The Relation of a Deaconess at Work in an Outstation to Her Motherhouse and Its Rector, and to the Congregation or Institution and the Pastor where She Works....Dr. A. Spaeth.

The Aim and Limits of Deaconess Work in Hospitals.
Rev. H. L. Fritschel.

Christian Liberty in the Motherhouse.....Rev. C. Goedel.

The Special Training of Parish Sisters.....Dr. F. P. Manhart.

FIFTH CONFERENCE—PHILADELPHIA, PA. April 1904.

The Internal Management of the Deaconess Motherhouse.

Rev. H. L. Fritschel.

Fundamental Principles of the Deaconess Motherhouses Connected with the Kaiserswerth General Conference.

What the Female Diaconate Owes to Germany....Dr. C. E. Hay.

Motherhouse vs. Free Association.....Dr. A. Spaeth.

The Foundations of the Motherhouse.....Rev. C. Goedel.

Lessons for Our Work from the Female Diaconate of the Early ChurchDr. F. P. Manhart.

SIXTH CONFERENCE—MILWAUKEE, WIS. Oct. 1905.

"Converted" SistersRev. C. Goedel.

The Duty of the Church towards the Diaconate...Dr. A. Spaeth.

How are More Sisters to be Gained.....Dr. Chas. E. Hay.

The Education of Deaconesses.....Rev. H. L. Fritschel.



PROCEEDINGS AND PAPERS

...OF...

The Seventh Conference

...OF...

EVANGELICAL LUTHERAN

Deaconess Motherhouses

IN THE

United States.



PHILADELPHIA, PA.,

April 21—22, 1908.

PAPERS:

	Page
1. Some Peculiar Difficulties Confronting the Development of the Deaconess Cause in America.—By Rev. E. F. BACHMANN	7
2. Loehe's Influence upon the Deaconess Work.—By Prof. A. SPAETH, D. D. LL. D.....	15
3. Could the Scope of Our Work be wisely Enlarged by Establishing a Special Class of Helpers, Other than Deaconesses, closely Connected with the Motherhouse.—By Rev. CHAS. E. HAY, D. D.....	26
4. A Brief History of the Lutheran Deaconess Motherhouses in America.—By Rev. HERM. L. FRITSCH L.....	32



OFFICERS OF THE CONFERENCE:

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SECRETARY,

Rev. Herm. L. Fritschel, 2100 Cedar St., Milwaukee, Wis.

PROCEEDINGS AND PAPERS.

The Seventh Conference of the Evangelical Lutheran Deaconess Motherhouses in the United States was held in the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, Philadelphia, Pa., commencing Tuesday after Easter, April 31, 1908, at 11 A. M.

FIRST SESSION.

The Conference was opened by devotional services led by Prof. Dr. A. Spaeth.

The roll of the Motherhouses was called. The following had sent official representatives, whose names are given with the respective institutions.

1. *Philadelphia Motherhouse of Deaconesses*.—Rector E. F. Bachmann; Sister Superior Magdalene Steinmann; Representative of the Board, Prof. Dr. Spaeth.

2. *Lutheran Deaconess Motherhouse, Milwaukee, Wis.*—Rector H. L. Fritschel; Sister Superior Martha Gensike.

3. *Immanuel Deaconess Institute, Omaha, Neb.*—Representative of the Board, Mr. P. E. Flodman.

4. *Lutheran Deaconess Home and Training School, Baltimore, Md.*—Rector Chas. E. Hay, D. D.; Head Sister Sophie Jepsen; Representative of the Board, Rev. U. S. G. Rupp.

5. *Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N. Y.*—Rector E. C. Tollefsen; Sister Superior Alma Nilsen; Sister Susanna Anderson.

6. *Bethesda Deaconess Home, St. Paul, Minn.*—Rector Carl Hultkrans; Sister Superior Eleonora Slattengren.

The following visitors attended the sessions and were given the privilege of the floor: Rev. W. S. Freas, D. D., Sup't. of Instruction, Baltimore; Hon. Judge Staake, Pres. of the Board of Mary J. Drexel Home; and a number of Sisters of the Philadelphia Deaconess Motherhouse.

Rev. E. F. Bachmann in behalf of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses extended a cordial welcome to the Conference.

The following officers were then elected by acclamation: President, Prof. Dr. A. Spaeth; Secretary, Rev. H. L. Fritschel.

As to the time of the sessions it was resolved to hold the morning sessions from 9 A. M. till 1 P. M., and the afternoon sessions from 2:30 till 4 P. M. The arrangements for the evening services were referred to the President and the pastor loci.

Two Motherhouses presented their application for admission to the Conference: Bethesda Deaconess Home and Hospital, St. Paul, Minn., and the Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N. Y. Both Houses were represented at the Conference by their Rectors and Sisters Superior. Their applications were referred to a committee consisting of Dr. C. E. Hay, Mr. Flodman and Rev. H. Fritschel, and upon its recommendation both institutions were received into the Conference the following day.

The same committee was instructed to consider and to suggest the correct interpretation of Art. IV. Sec. 4 of the General Principles of the Conference: "That the traveling expenses shall be equally apportioned to the *Motherhouses represented in the Conference, etc.*" The interpretation, in the sense of the organizers of the Conference, was, that each Motherhouse that is a member of this Conference should bear an equal portion of the traveling expenses, no matter whether represented at a certain Conference or not, or whether represented by one or three delegates. The Conference adopted this interpretation, hoping to secure thereby a full representation at each Conference from all Motherhouses.

The Secretary then submitted the following statistics of the Lutheran Motherhouses.

STATISTICS OF THE Lutheran Deaconess Motherhouses in the United States.

April, 1908.

	Deaconesses	Probationers	Total	Pupils	Stations
<i>Philadelphia, Pa.</i> — Mary J. Drexel Home and Phila. Motherhouse of Deaconesses	50	21	71	3	15
<i>Milwaukee, Wis.</i> — Lutheran Deaconess Motherhouse	20	25	45	4	6
<i>Omaha, Neb.</i> — Immanuel Deaconess Institute	24	14	38	3	16
<i>Minneapolis, Minn.</i> — Norwegian Lutheran Deaconess Institute	12	9	21	6	7
<i>Baltimore, Md.</i> — Lutheran Deaconess Motherhouse and Training School	16	17	33	—	9
<i>Brooklyn, N. Y.</i> — Norwegian Lutheran Deaconess Home and Hospital	4	19	23	3	1
<i>Chicago, Ill.</i> — Norwegian Lutheran Deaconess Home and Hospital	16	37	53	16	8
<i>St. Paul, Minn.</i> — Bethesda Deaconess Home and Hospital	5	13	18	2	5
<i>Brush, Colo.</i> — Eben-Ezer Deaconess Home	1	2	3	1	2
	148	157	305	28	69

Lutheran Deaconesses now labor in the following spheres:

1. Parishes 38 Sisters
2. Hospitals 14 institutions
3. Orphans' Homes 8 "
4. Homes for the Aged 6 "
5. Foreign Mission Field 3 in China
Foreign Mission Field 3 in Madagascar
6. Homes for Incurables 2 institutions
7. Sanatoria for Tuberculosis 2 "
8. Kindergarten Teachers' Schools 2 "
9. Girls' School 1 "
10. Home for Epileptics 1 "
11. Settlement work 1 "
12. Home for Young Women 1 "
13. Matron of Ladies' College Dormitory 1 "

The growth in numbers may be seen from the following statistics. In the respective years the total number of Sisters in all the Lutheran Deaconess Motherhouses was:

1897.....	163 Sisters
1899.....	197 "
1903.....	205 "
1904.....	220 "
1905.....	238 "
1907.....	294 "
1908.....	305 "

It will be noticed that within the last five years, from 1903 to 1908, one hundred have been added. Including the number of pupils the number has more than doubled within the past eleven years.

It was resolved, that the Secretary of this Conference be instructed to collect annually, immediately after Easter, the statistics of the Motherhouses.

The attention of the Conference was called to a resolution published in the Minutes of the Thirty-First Convention of the General Council, 1907. "Resolved, That our committee recommend that the General Council request the General Conference of Deaconess Motherhouses to pay special attention to the subject of educating teachers for Christian Kindergarten work and to submit its recommendations to this committee before the next convention of the General Council."

It was resolved that the Secretary be instructed to communicate to the Committee on Education, what the Conference had done in this matter (see Conference Report, 1897), and what the different Deaconess Motherhouses are doing to provide for the training of such young women as wish to take a course for Kindergarten work.

Before adjourning the invitation to visit the Kindergarten in the Mary J. Drexel Home at 2 P. M. was accepted. After dinner the Conference in a body paid a visit to this department.

SECOND SESSION.—TUESDAY AFTERNOON.

At 2:45 the second session was called to order by the President. Rev. E. F. Bachmann read a paper on:

**SOME PECULIAR DIFFICULTIES CONFRONTING THE
DEVELOPMENT OF THE DEACONESS CAUSE
IN AMERICA.**

Almost half a century has passed since Fliedner brought four of his deaconesses from Kaiserswerth to Pittsburg and left them under the pastoral care of one of the noblest men of our Church, the late Rev. W. A. Passavant, D.D. To-day there are 305 Sisters in the Lutheran Church in this country. This number appears altogether too small when compared with the grand total of 18,147 Sisters reported by the 81 Motherhouses of the Kaiserswerth Conference, and with such Motherhouses as Kaiserswerth and Bielefeld, having four times our total, or especially with the Motherhouse at Witten, Westphalia, founded in 1890, and already numbering perhaps 50 more than our American Motherhouses combined. We might stop right here and listen to the voices raised in well-meant warning, telling us and the Church that American conditions make the successful development of the Female Diaconate improbable if not impossible, and having listened in humble silence, give up in despair. That is exactly what Israel did on its first approach to the borders of the Promised Land. We know the result of such faithlessness in the face of God's promises and wonderful providence. If we, on the other hand, will by faith and faithfulness but make it possible, the Lord, whose hand is so clearly seen in the history of our various Motherhouses, will yet bless us beyond all present expectations.

In judging the growth of the Female Diaconate in this country, we should not be expected to go back further than the founding of the Norwegian Society with its Motherhouse and Hospital in Brooklyn, N. Y., in 1882, a period of only a quarter of a century. Had that pioneer, the late Dr. Passavant, a man of such intellectual power, deep personal piety and noble consecration, been able to devote himself entirely to the deaconess cause, he might have been to America what his venerated friend Fliedner was to Germany; but other work, at the time apparently of greater importance, demanded his services to such an extent, that his first Sisterhood could not receive the necessary attention, and consequently was practically extinct long before the present period of our history began.

Since 1882 the number of Lutheran deaconesses in this country has grown to 305, so that there is now in the General Synod (33) one Sister to about 15,000 souls; in the Danish Synod (3) 1:13,000;

in the General Council (172) about 1:4,200; and among the Norwegians (97) about 1:4,00. This places the last two bodies in a more favorable relation to the Female Diaconate than the Church in some provinces of Prussia, and even in Saxony which has one Sister to every 5,600 of its population, though the work was begun in Dresden 64 year ago. In order to equal Bavaria, however, with one Sister to every 1,500 Lutherans, the General Council should have approximately 500 Sisters! The most sanguine will hardly expect us to reach so favorable a proportion. True, the 3 Motherhouses in Scandinavia have 1124 Sisters, an increase of 63 in three years; and the 4 Motherhouses in Switzerland now number 1243, an increase of 128; but every one of the other 22 Motherhouses outside of Germany reported less than 100 Sisters, having only 1129 altogether, or 73 more than three years before. This brings out the fact that foreign Motherhouses have not experienced that growth so remarkable in Germany. Non-Germanic countries seem less favorable to the development of the Female Diaconate. Yet a conclusion drawn from these figures only, is not reliable; other potent factors must also be considered. When, e. g., the Motherhouse at Paris gained 8 Sisters from 1901-4, and lost 10 from 1904-7; and in the past three years Utrecht lost 12 Sisters, whilst Gravenhage gained 14 and Haarlem even 16; or, turning to Germany, we find a Motherhouse that gained 52 from 1901-4, rising thereby to 315, and three years later shows not merely a standstill of such phenomenal growth, but a net loss of 7, national peculiarities dare not be given undue prominence. But such other factors are either of a purely local or even personal character and therefore lie beyond the consideration of this paper. We are to deal with difficulties peculiar to American conditions. Most of these are in a degree also found elsewhere, and may be called peculiar only in so far as they are more pronounced and felt in our country. Every difficulty, however, is a blessing in disguise; rightly met, it becomes an advantage. Our peculiar difficulties may thus finally become peculiar blessings.

Though the lines cannot be clearly drawn, owing to the overlapping of the various spheres of interest and influence, let me group some of the more important difficulties as arising from three sources, viz., 1. The *economic*; 2. The *social*, and. 3. The *religious* conditions in this country.

I.

The *industrial prosperity* of our country, that has attracted millions from foreign lands, offers unequalled opportunities to capable young women for obtaining an independent living. According to her ability or inclination she may work in a family, a factory, a store, or after a year at a business college, becomes an office assistant; or if she have enjoyed the complete course of our free school system, she may become a teacher at a Public School, receiving a

fair salary. Thus every sound young woman can be a wage-earner, supporting herself and often materially assisting her family. As young women of leisure are rarely inclined to take up the diaconate, we must expect our candidates from the ranks of the more intelligent wage-earners. If such enter, the income of the family is decreased, and though perhaps not indispensable, lends weight to parental objections. At the same time, the candidate, having been for years in a large measure financially independent, needs much self-denial to submit readily to the arrangement of the Motherhouse granting "pin-money" only. That is a severe test of sincerity of purpose, a real difficulty in the mind of many a would-be candidate; but also a real blessing to the cause, preventing to some extent at least, many undesirable young women from applying for admission to the Sisterhood. Nevertheless, this helps to keep down the number of our candidates.

2. An institution that will continue to attract many young women well qualified for the diaconate, is *professional nursing*. Nowhere else is the trained nurse so in demand, so highly respected, and found in such number as in this country. The intellectual and moral standard of applicants, insisted upon by all respectable hospitals, combined with a three years' course of thorough theoretical and practical training, gives her, provided she also possess other truly womanly qualities; an honorable standing in her community, and her income of \$15 to \$25 a week permits her to live comfortably. Naturally many young women inclined to works of mercy, especially among the sick, turn to this profession even if they are excellent members of the Church. Why should they prefer the Female Diaconate and be subject to the rules of a Motherhouse, while they as nurses may also "serve the Lord" and yet be independent of all but medical authority? Why should they work for mere pocket-money, while they can earn large wages? The experience of our Motherhouses shows that excellent young women are for these reasons lost to the diaconate, and that others, after receiving the necessary training, have left the Sisterhood and joined the ranks of the professional nurses. This latter temptation is the stronger as the prejudice against an ex-Sister in Europe is hardly found here, even pastors assisting her in establishing herself in her new and self-elected calling. But again, though reducing our ranks, this is no unmixed evil. Sooner or later such pastors as well as Sisters learn a lesson to their own sorrow; and those deaconesses, preferring to nurse the sick under the direction of a Motherhouse, even training professional nurses, and well pleased to receive "pin-money" while their former pupils can boast of large earnings, must be credited with motives far above the ordinary. Professional nursing is, therefore, a difficulty felt merely with respect to numbers; actually it is an advantage, indirectly helping us to maintain a high

standard of consecration in the Sisterhood.—Another great advantage arising from this apparent difficulty, is the important fact that in this country the actual need for nursing Sisters is proportionately smaller than elsewhere. While circumstances have thus far drawn us into hospital work in a larger degree than the Motherhouses of German, though not more so than the non-Germanic Houses referred to above, careful management will, with the growth of the Sisterhood, enable us to concentrate our efforts chiefly on institutional, school and parish work, the real sphere of the Female Diaconate.

3. Another real difficulty arising from our economic conditions is the fact that the average American young woman is not accustomed to such hard physical labor as her European sister. While the latter is trained from early childhood to share the burden and the blessing of regular work about the house, perhaps even in the field, thus giving her body greater strength and endurance, the American girl takes life easier. During her school years she applies herself to her books, perhaps also to music and fancy work, assisting only in the lighter house-work, and if she does not remain at home after graduating from school, she will probably enter a store, an office, or accept some other kind of employment that demands more skill than strength. Thus she is hardly prepared to favor the deaconess calling that demands such steady and strenuous service at the Motherhouse, the hospital or in the parish, and if she does enter as a candidate, she may find the work so unusual and actually beyond her strength that she feels keenly disappointed and even causes our friends to criticise our methods. While the Motherhouse is in sacred duty bound and is at all times ready to duly care for Sisters grown feeble or old in the service, and at all times, as far as possible, assigns duties well within the ability of each, it cannot admit candidates unwilling or physically unfit for any form of woman's work. Fortunately the number of strong and active young women in the church is still sufficiently large to enable our Sisterhoods to increase an hundredfold, would those qualified be willing to become candidates. The fact remains, however, that the unwillingness or even inability of many American girls is a difficulty of no small importance.

II.

Among the difficulties arising from our social conditions one of the most prominent appears to be:

1. The American idea of *personal independence*. This pervades our entire American life. Everyone desires to do as he pleases, and is not trained to submit to authority. The European idea of obedience to the law, even for the sake of the law, has not yet become a dominant factor among us. Even in educational circles the desire prevails to lead the child along the lines of least resistance rather

than to train it to implicit obedience to those in authority. Also parents not rarely surrender to children barely old enough to go to school. A visit to the dispensary of our Children's Hospital would furnish illustrations. Fortunately not all parents yield, but those entirely free from such influence are rare even in our congregations. The child's training in the average American family is far from what the best interests of the State and the Church demand. The diaconate, as a branch of the Church's activity, must also share such consequences. Within the Motherhouse and the Sisterhood comparatively little difficulty is experienced, as those who have entered recognize the divine command of subjection to authority; but if a young woman, accustomed from early childhood to have her own way, surrenders her so-called personal liberty in order to serve the Lord under the direction of a Motherhouse, she certainly gives proof of sincerity of purpose. Not all who think favorably of our service have sufficient strength of character to bring such a sacrifice, which is hardly considered as something new and irksome by the majority of European candidates.

2. Two other difficulties are not felt by all our American Motherhouses in the same degree, but are very real to some of us, viz., *the language question* and *the attitude of our people toward the garb*. The former is common in some degree to all of our Motherhouses except Baltimore, in the rest Swedish, Norwegian or German is freely spoken, or even the official language, while English is indispensable in the work. Candidates entering these Houses are expected to know or to learn two languages. Some few consider this too great a demand, though unable to deny the great advantage in the practical work. These timid ones would hardly cope successfully with some of the other difficulties of our calling, and cannot, therefore, be considered a serious loss. We appreciate the fact that several of the Sisters of our Philadelphia Motherhouse were not familiar with the German and many others not with the English, but now every one of them understands both sufficiently for all practical purposes. An element of danger, though quite remote, may be feared by some, should purely English speaking members be added to any such Sisterhood in large numbers, for the differences between typical representatives of various nationalities are by no means limited to their vernacular; but to such rapid increase the Lord would surely add the necessary grace to all concerned that they could continue their work in that unity of spirit so essential to the welfare of a Motherhouse. So far we have not experienced the slightest difficulty along that line, though we have learned of isolated cases entering another Motherhouse, because they feared the German at Philadelphia.

The question of the garb is also one of importance in this connection. It is doubtful if any people as a class object more to the

garb than the typical Pennsylvania Germans. To them it smacks decidedly of Romanism, and they want no suggestion of that. This attitude to Romanism is traditional with them, but with respect to the Sister's garb is already giving way. Yet we have less than half a dozen Sisters from typical Pennsylvania German families in a Sisterhood of 71 members, though within two hours ride of that large and most prosperous section of our state settled by their forefathers nearly two hundred years ago. But we still look forward with confidence to these very people as staunch supporters of the Female Diaconate as soon as they have become sufficiently acquainted with its truly evangelical character, for their religious interest and even spirit of self-sacrifice along other lines of church work has been repeatedly demonstrated. Still this antipathy to the garb is also found elsewhere. The situation in this as in other respects is parallel to that of the diaconate in Germany perhaps sixty years ago, when friends were few and prejudices many; and as such sentiment were overcome there, they will be here, if the persons enlisted in this cause will prove themselves worthy representatives.

III.

The peculiar religious conditions in this country are also a source of difficulties for the Female Diaconate.

1. The multiplicity of sects and schisms makes it impossible to arouse a whole community to united and permanent interest in works of mercy under the direct leadership of the Church. Though Wichern himself had preached in our American cities as he did throughout Germany, though he might have attracted even larger audiences, permanent results would hardly have followed, even if under the spell of his plea united efforts would have been attempted; either the movement would soon have come under the control of a dominant denomination and thereby have lost the regular support of the rest, or would have passed out of existence entirely. In this country the work in any one locality has to be done in the smaller sphere of the individual congregation, comprising as a rule only a fractional part of the people of the community. This feature remains practically the same even when an entire synod pledges its support. Conditions are quite different in a State Church where the parish comprises the entire community and where consequently high officials of the Church, even when participating unofficially in any movement, influence public opinion in a far greater measure than officers of synod can in this country. While fully convinced of the advantage of the Free Church, I hold that the rapid development of the cause of Inner Mission and of the Female Diaconate in Germany is due to the noteworthy fact that these movements were begun and chiefly supported by members of the State Church. Our progress is naturally slower as our efforts are confined to smaller

circles. Add to this the other consideration that in many sections of the country our church members are a mere sprinkling among the members of other denominations and therefore not altogether free from their influences, and you have an important factor regarding the growth of the Female Diaconate.

2. Another result of this situation of the Church is the fact that most of our congregations must make strenuous efforts to increase or even to hold their own. The principal burden rests on the pastor and a band of volunteers generally small enough to make the individual quite important. From the ranks of these workers we must expect our candidates. But in such case our gain is a direct loss to the congregation, felt most keenly by the pastor himself. It is evidence of commendable and unselfish zeal in the cause of the Lord, when a pastor writes: "Please add Miss so-and-so, one of my best Sunday-school teachers, to the list of your candidates." The joy of the pastor, to have one of his most faithful workers offer herself to a Motherhouse, is not unmixed with regret at the loss to his Sunday-school, the Young People's Society, and probably even the choir. Especially in a small congregation such a faithful person is not easily spared; it may take three others to replace her. Of course, not every pastor will see at once that by giving one of his best known workers to the diaconate, his whole congregation will be set to thinking about the larger problems of the Church, two or three will be drawn from the inactive majority and to their own spiritual advancement be trained as useful workers in the Lord's vineyard, and that by this one example of consecration the spiritual life of several others may be stimulated. Even here the word of the Lord will apply: "It is more blessed to give than to receive." But it is a fact that some few brethren, consecrated to the ministry of the word, do not recall this saying of the Lord and see nothing but a loss to the congregation, and would rather discourage than encourage the member anxious to become a deaconess. This attitude of some brethren must be taken into account as well as the direct opposition of some parents. But on the other hand, many brethren show most commendable interest and would rejoice at the rapid increase of Sisters even at the expense of their own field. We must not forget that we are still in the pioneer period of the Female Diaconate in America. Love's patient labor will bear fruit in due time.

3. We cannot close without deploring one more condition of our religious life, that places us at a disadvantage, viz. the lack of thorough religious training. Our people seem to have more religiousness than religion, more sentimentality than depth, more enthusiasm than perseverance. But the diaconate cannot thrive on emotions. What every Christian needs, the deaconess should have absolutely,—thorough self-knowledge, the conviction of sin, a deep appreciation of Christ's vicarious sufferings and death, and, resulting from all this,

an everlasting sense of gratitude. Without this, personal consecration is impossible. But these convictions are not wrought by superficial impressions. Several causes contribute to this evident want of thorough knowledge and deep-seated piety in the religious life of this country, and of our Church. Germany has men in the pulpit who would not be tolerated by any Lutheran synod in this country; but it also still has in high places men of a type rarely found among us, combining remarkable learning with deepest piety. These men are the salt of the Church in Germany, are the centers of religious life that bears rich fruits also for the Female Diaconate. Our pastors are tempted to spend too much time on congregational affairs by no means spiritual, and have too little time for self-examination and meditation, indispensable to spiritual growth. Much more is this true of our Church members. That pastor may consider himself fortunate of whose families 10 percent have regular family worship. Under such circumstances spiritual life suffers and the thought of entering the diaconate can hardly be expected to develop into the final decision and complete consecration. That accounts largely, we believe, for the very small proportion of direct applications resulting from a fair number of inquiries about the conditions for admission. Over against this difficulty we are powerless and can do only two things:—Make our Motherhouses centers of a spiritual life deeper than is found elsewhere, that a real blessing may go forth from them to the Church and in turn attract sincere young women to the service; and the other, bring all our difficulties to the Lord, before whom they will vanish as the mists before the rising sun.

As we thus review some of the difficulties arising from the economic, social and religious conditions peculiar to this country, we have every reason to be serious, but no reason whatever to despair. To the contrary, we rejoice in the face of such difficulties, most of which may yet bring rich and peculiar blessings to the cause of Christ in the Female Diaconate, which we, by His grace, have been called to uphold in this land of vast possibilities.

The presentation of this subject brought out a very interesting discussion in which nearly all took part.

The publication of text books for the course of instruction in the deaconess institutions was brought up and a committee of three appointed to consider this matter and to report to this Conference before adjournment. Following is the report:

“Your committee appointed to consider the question of text books finds no existing hand book (in English) satisfactory for our course of instruction, but considers Wacker’s “The Deaconess Calling” the best available at this time for the history of the diaconate. While the most important Motherhouses of

Germany have prepared their own "Berufskunde," none of these exactly suits our circumstances. We therefore recommend the appointment of a committee of three pastors to make a special study of this subject and co-operate in the preparation of an outline of this important study and present the results of their labors at the next meeting of this Conference."

The President appointed after the adoption of the above recommendations as such Committee on Publication, Dr. C. E. Hay, Revs. H. L. Fritschel and E. F. Bachmann.

It was likewise resolved that a plan of publishing tracts for general distribution be inaugurated. The Committee on Publication was requested to provide, if possible, for the publication in attractive pamphlet form of the following papers: 1. The Deaconess and the Trained Nurse, by Rev. W. A. Passavant, Jr. Dr. C. E. Hay and Rev. H. L. Fritschel were instructed to revise and condense this paper, read at the Third Conference, for publication in pamphlet form. 2. Some Difficulties Confronting the Development of the Deaconess Cause in America, by Rev. E. F. Bachmann. Paper to be condensed for such publication by author. 3. A Brief History of the Lutheran Deaconess Motherhouses in America, by Rev. H. L. Fritschel.

These pamphlets are to be published with the authority of the Conference, and the Motherhouses are to receive them for wide distribution at cost.

The question presented to the Conference, whether it would be inconsistent with the character of the deaconess work to accept personal gifts on the part of Sisters, for services rendered, was after a brief discussion answered in the affirmative.

The meeting then adjourned at 6 P. M., to meet again at 9 A. M. the next day.

In the evening services at the Motherhouse chapel the pastor loci conducted the altar services and Dr. A. Spaeth,—this being the centennial year of Löhe's birth,—spoke on:

LOEHE'S INFLUENCE UPON THE DEACONESS WORK.

The year in which we live is a remarkable centennial year. For the year 1808 gave to the world some very prominent men who influenced the development of theological science and Church life to a great extent. David Fr. Strauss was born in 1808. He pub-

lished his "Life of Jesus" in 1835, two years after Wichern established the "Rauhe Haus" in Hamburg, and one year before the founding of the Kaiserswerth Motherhouse of Deaconesses by Fliedner in 1836. It is well known what an impulse and stimulus Strauss has given to positive and conservative theologians by his bitter and systematic attack on the historical character of Jesus Christ as presented in the Gospel record of the New Testament, and the credibility of that record itself. But that same year 1808 gave to the Church other men who by their testimony in the pulpit and their activity in the sphere of organized missionary labor at home and in foreign lands, gave the strongest living proof of the living Christ and the power of His Gospel, the Gospel of the crucified and risen Lord. LUDWIG HARMS, the famous preacher at Hermannsburg and founder of the Hermannsburg Foreign Mission, was born on May 5, 1808, at Walsrode. JOHANN HINRICH WICHERN, generally considered the father of Inner Mission work in Germany, was born April 21st, 1808, in Hamburg. WILHELM LOEHE was born February 21st at Fuerth, Bavaria, whose birthday has been duly celebrated in the old world and on our continent and whose significance for the work of the Female Diaconate we are to consider in this paper.

While Wichern with his religious life was rooted in pietism and with his theology in the teachings of the so-called "Vermittlungstheology" of men like Luecke, Nitzsch, Hundeshagen, speaking of himself as "a reformed Lutheran," and holding that the work of Inner Mission was not, in itself, antagonistic to the Confession of the Church,—Loehe, on the other hand, stood firmly planted on the basis of the Lutheran Confession, being convinced that her true spirit and life was best adapted to inspire and to shape sound Inner Mission work in all its different spheres. But both, Wichern and Loehe, were equally original, equally practical and equally successful in gaining and training the best corps of select workers in the field of Inner and Home Missions. Wichern in the Deacons ("Brethren") of his "Rauhe Haus" in Horn near Hamburg, established 1833, and Loehe in the Deaconesses ("Sisters") of his Neu Dettelsau Motherhouse.

In this paper it is not proposed to enter fully into the personality of Loehe or to describe his work as a pastor, preacher, catachet, liturgist and theological author, nor the important missionary work organized by him for our Lutheran Church in the West of these United States. We are here as a Conference of Deaconess Motherhouses and we confine ourselves to Loehe's views and Loehe's work in the organization and management of the Deaconess Institution at Neu Dettelsau, and to draw such lessons from his efforts, as will be helpful to us for the proper understanding and carrying on of the work of the Female Diaconate in this

country. (See Wilhelm Loehe's Leben. Aus seinem schriftlichen Nachlass zusammengestellt. III. Band. Guetersloh, C. Bertelsmann. 1892. Chap. V.—VII.)

Toward the close of the year 1853 Loehe published "Bedenken über die weibliche Diakonie innerhalb der Protestantischen Kirche Bayerns, insonderheit über zu errichtende Diakonissen-Anstalten. (Reflexions and Questions on the Female Diaconate within the Protestant Church of Bavaria, particularly with reference to the founding of Deaconess Institutions.) Here he presents the following leading thoughts on the subject:

1.—When we ministers go out in our villages to visit the sick, we find everywhere women caring for the sick and suffering, because they are naturally drawn to this work by an inherent gift. All they lack is the proper development and training of this particular gift. Such training of women who have a special gift to minister to suffering humanity is a *pium desiderium*, and is becoming more and more a demand on the Church.

2.—Such women would become a blessing not only at the sick bed, but also to the whole female population of their district. Christian training of women in the country is also a *pium desiderium*.

3.—Such training schools would be attended by the daughters of other Christian families, without the intention of seeking a training for the particular work of the deaconess. These institutions would not take the place of Girls' Schools for the higher classes of society. They would be to some extent one-sided, aiming only at the training of women for the ministry of mercy. But to educate women thoroughly for one side of Christian life is, in fact, the best way to a good general education. There is no greater educational power for the female sex than its readiness and ability for the ministry of mercy to suffering humanity.

4.—If these points (1—3) were properly observed, deaconess institutions would spread a blessing over the whole surrounding country. Deaconesses would here be trained who would employ their gifts in ministering to suffering humanity, whether they remained single or were married. They would become advisers and counsellors, examples and sources of true female culture and education.

5.—Such Deaconess Institutions would become Seminaries for Nurses in Hospitals, Asylums, Kindergarten Teachers, Nursing Governesses, Missionaries, etc.

6.—Such institutions would have to be formed around hospitals as their centers. Without them they become mere theory without practice. But teaching the ministry of mercy without an opportunity for practical application would have a chilling effect and would prove a failure as to the proper understanding and appreciation of the ministry of mercy.

Inasmuch as neither the existing hospitals in large cities nor those in the country are fit to serve this particular purpose, the establishment of new hospitals would be required.

12.—Whether the city or the country be chosen for the location of such hospitals, the most important point is, to select a locality where the proper *personalities* can be united for such a purpose. *Persons*, not *buildings*! Everything is to be subordinated to the selection and association of suitable persons.

According to these views Loehe's original plan was to found a "Women's Society for the Female Diaconate, which would start with a Lutheran Hospital and a Deaconess Institution connected with it and might develop so that gradually the smaller and larger hospitals of the country could be taken care of. Its most cherished final aim would be the training of the young women for the service of the Lord in the ministry of mercy."

It was not, then, in the first place, the establishment of a Deaconess Motherhouse and the training of a limited number of women for the regular ministry of mercy as their life vocation. Rather an attempt to awaken an interest in the works of mercy, as far as and as general as possible and to gain for this purpose the sympathy and co-operation of as many women as possible.

Loehe insisted on naming and characterizing this "Association for the Female Diaconate" as *Lutheran* from the very beginning. He was aware that in thus emphasizing the Lutheran Confession, he might possibly give offense to those who were accustomed to look upon the whole sphere of Christian charity as a sort of neutral ground on which the different denominations could and should unite for common practical work. Loehe, who had had his history as a Lutheran Confessor was, on principle, averse to any such union or unionism, though he cheerfully admitted that the confessional antagonisms should lose their sharpness in the sphere of Christian charity and should rather take the form of a holy strife in provoking each other to good works. He was determined to show that it was perfectly consistent with the strictest Lutheran Confessionalism to enter into full participation with the work of Inner Missions and of the Diaconate of the Nineteenth Century. Over against the Roman Catholic Sisters of Mercy, as well as over against the unionistic spirit in which both Wichern and Fliedner carried on their blessed work, Loehe meant to show that a strict Lutheranism had its own gifts and responsibilities also in the field of charity. Within the Sisterhood itself Loehe willingly admitted that there might be different degrees of Lutheran experience and conviction, but, he insisted that there could not be confessional separation or antagonism. Children of unionistic parents were admitted to the schools, provided that the parents agreed that they should receive full instruction in Lutheran doctrine, and that they were not to be admitted to the communion.

On the above mentioned leading principles the "Mother Society" was formally organized in March, 1854. But the movement proved to be a sore disappointment to Loehe. Only a very few branch societies were ever formed and there was never a healthy steady growth in this whole undertaking, while the Deaconess Institution itself, from the very beginning, flourished most wonderfully. The natural result was, that Loehe's work for the Female Diaconate centered more and more in the Deaconess Mother *House*, and not in the Mother *Society*, as originally planned. Here is, to us, one of the most important lessons of Loehe's connection with the deaconess movement of the last century. What he had aimed at was not a Motherhouse, not a Deaconess Sisterhood, that would, to some extent, be an Evangelical imitation of the Roman Catholic Order of Sisters of Mercy. He wanted something much simpler and much more popular, as he imagined, and besides, much nearer to the ideal and practice of the Female Diaconate in the early Apostolic Church. His principal aim was to train the Christian women in the country for the ministry of mercy, "to train our own people for our own immediate need." Even in the Deaconess House the women were simply to pass through a certain course of instruction and then carry the spirit of ministering charity into their own respective home circles.

Of course, even with this plan clearly in view, a Deaconess Institution was absolutely necessary. But the important question was, where to locate it? In answering this question, fortunately Loehe's own principle was boldly carried out, that the selection of place must be entirely subordinate to the question, where the best association and gathering of suitable personalities could be found. In this respect everything pointed to Neu Dettelsau, though, on the other hand, its retired, secluded position made it doubtful whether the erection of proper buildings would be justifiable in such a locality. And it required considerable faith and courage to overcome these serious doubts. On May 9th, 1854, the Neu Dettelsau Deaconess House was formally opened in the upper story of the tavern of the village, "The Sun," which had also served the Missionary Institute as its first temporary home. The opening service was, however, held in the village church. The corner stone of the Motherhouse building was laid June 23rd, 1854, with a most elaborate and beautiful liturgical service, a prophecy and a type of those many beautiful services that should in future days enhance and represent the rich liturgical life of the institution. The building operations were carried on with such remarkable promptness and alacrity that on the 12th of October of that same year the house was ready for consecration.

In setting forth his ideal of the Deaconess, Loehe starts with what is known to us from the New Testament as the Diaconos, the servant or minister of a certain local congregation, what we would

now call a Parish Sister. The original sphere of her work he finds in the spiritual care, instruction and guidance of the female members of the congregation,—*Seelsorge und geistliche Beratung des weiblichen Geschlechts*—together with and under the supervision of the regular pastor, whose assistants and co-workers they were in specific pastoral work, not only in the ministry of mercy, in instructing and educating the children. Whatever may belong to the sphere of woman's work is to be covered by the work of the Deaconess: "With her feet in the dirt and dust of lowliest labor, her hands at the harp, her head in the sunlight of knowledge of Jesus and devotion to Him, she can do all things, she can work and play and sing."

In specifying the true character and duty of the Deaconess, it cannot be denied that Loehe comes dangerously near to the Roman Catholic practice,—if not the theory,—of the so-called *Consilia Evangelica*, the three Monastic vows of poverty, obedience and chastity (*Celibacy*). He demands practically the same results from the Evangelical Deaconess on these three points, as they are expected from the Roman Catholic Sister, but on an entirely different basis, not as the fruit of an obligation to a binding vow in legalistic submission, but as the outcome of a free will offering and resolution. And he holds that the Evangelical principle of justifying faith should not be behind the Roman Catholic idea of meritoriousness of works as a motive for producing the same or better effects.

This principle then he applies in detail to each of those three *Consilia Evangelica*. First, **POVERTY**. This he conceives and describes not, in the first place, as the actual giving up of all earthly possessions, but as the inner, spiritual independence of the soul from such possessions, the holy freedom from earthly wants and needs, with its accompanying cheerfulness and contentedness in God. It must be left to the decision of the Deaconess herself, whether she prefers to serve the Lord Jesus by the actual complete surrender of all her property, or by a faithful administration of the same, in the spirit of the Lord,—only let her soul be free from the blinding and deceitful influence of mammon. The outward form of poverty, that prominent feature of self-imposed Roman asceticism and saintliness, is nothing in itself, as it was nothing to the Lord. But while Loehe thus theoretically left the decision as to the disposition of her private property entirely to the free will of the Deaconess,—still, when it comes to the practical application of the underlying principle, he fears that the Deaconess who reserves to herself the administration of her worldly possessions must naturally be beset with many temptations. He sees even danger to the harmonious unity of the body of Deaconesses itself, if some Sisters would reserve to themselves this right of administering their worldly possessions; and his whole argument culminates in the down-

right demand that the *free will* of the Protestant Deaconess *ought* to come to this resolution to live a life even of formal poverty, by giving up all her private possessions for the cause of the Diaconate which she has chosen as her life vocation.

With reference to the duty of OBEDIENCE he holds a similar position. He admires the naivety with which the Roman Catholic Sister follows her Superior without asking any questions. But he finds in this Roman vow of absolute surrender of the personal will something unscriptural, unevangelical, and essentially immoral. "The will of God I follow blindly; the will of men only when in every single case that demands obedience I am convinced that I am obeying my Lord and God and fulfilling His holy will. But this doctrine of the surrender of my personal will and the cheerful performance of the divine will naturally and necessarily binds us to obey every human order and authority. There remains, indeed, the limitation that we are to obey God more than men. But the orders of our Superiors are to be considered and respected as the will of God, as long as they are not contrary to the will of God."

In the practical application of this principle Loehe showed remarkable wisdom, gentleness and tenderness in his dealings with his Sisters. He did not, as a rule, seek to enforce his own will in the form of a dictatorial order. He rather sought by argument and conviction to secure the full understanding and consent of those who were expected to carry out his orders, so that the impression was created of doing something that was mutually agreed upon, rather than was actually demanded. "By surrendering our own will and submitting to the unobjectionable will of our Superiors we grow up to that blessed strength of will, for which the third petition in the Lord's Prayer is a real delight and becomes a song of praise."

In the same spirit he treats that delicate subject of CELIBACY or virginity. This also he considers, not in the first place as an outward order or estate of those that abstain from marriage, but rather as an inward freedom from all those influences which may affect the heart of woman in her relation to the other sex. But, of course, he looked upon the state of the Deaconess as one demanding celibacy, and, on the basis of 1 Cor. 7 he went very far in his commendation of celibacy. While the state of matrimony and that of celibacy were, in themselves, of equal dignity, he held with St. Paul that the latter was more useful for ministering in the kingdom of God. Over against the commonly accepted views that matrimony was the only proper and satisfactory life vocation of women and that a state of celibacy was to be considered as a failure and a misfortune,—he undoubtedly sometimes indulged in language which seems to go beyond the sober scriptural estimation of celibacy and to be unjust to the state of matrimony as a divine institution. But

his criticism was not so much directed against matrimony itself, but rather against the popular conceptions of matrimony and against the manner in which, unfortunately, married life is ordinarily conducted. He did not approve of the practice of those Deaconess Houses which exacted a temporary vow of celibacy, limited to a number of years. Over against this he wanted an honest promise on the part of the Deaconess, that every approach of a man with a view to a proposal of marriage, should at once be confidentially communicated to the pastor of the Motherhouse. He refused to accept from his Sisters the offer of voluntary vows of celibacy. He admitted that, in a general way, vows were a great help to all human associations, and would also be to associations of Deaconesses. And it is a fact, he says, that by refusing to resort to vows, we are making things more difficult for ourselves, not more easy. But the Lord, with those who gathered around Him, certainly knew nothing of vows. The personal love to Him bound His disciples together without vows. This is our way also,—not easier, but more difficult than that of Romanism, and yet, more evangelical, more spiritual.

THE EDUCATION OF THE SISTERS.

Loehe's aim was to give to his Sisters not only a practical training, but at the same time and pre-eminently a good theoretical education. During the first years in the history of the Neu Dettelsau Motherhouse this was particularly a characteristic feature, the bright spot ("der leuchtende Punkt") in the institution. He was remarkably fortunate in obtaining right at the beginning a number of highly gifted women who entered intelligently and enthusiastically into Loehe's plans and proved themselves receptive and congenial to an unusual degree. They were particularly strong as teachers and educators in general and in the sphere of churchly art, in music, sacred song, paramentics, etc. There was no strict line of separation between the scholars who came to Neu Dettelsau for their general education and those who wanted to prepare themselves for the Deaconess calling in particular. Thus a wider and more comprehensive scope was secured and maintained for the education of the Deaconesses; they were not simply drilled for their specific vocation.

The course of instruction, as set forth in the third annual report, gives the following outline: It opens with a number of introductory discourses, which give to the pupils correct views of their position in a Deaconess House, in a Christian congregation and in the Church; the vocation and ministry of the Deaconess, according to the Word of God and the history of this work; love, with its discipline which is to rule in the Deaconess House; the reading of the Word of God; the proper use of devotional books; prayer in the closet; the life of virginity; the service of the Church; the blessed

use of Confession and Communion. Along with these introductory lessons there goes a review and supplementary of general school knowledge, instruction in singing and drawing and the introductory medical instruction in physiology. In the second half of this six months course there follow special lessons on the spiritual treatment of the sick; directions on pedagogics, the management of christian Kindergartens and houses of refuge and correction. These latter branches indicate where the ways of teaching and nursing Deaconesses would naturally part, the latter being practically introduced to the sick-bed under the guidance of competent physicians.

Loeche himself gave all the lessons during the first year with the exception of medical and musical instruction. He took a special interest in the proper use of the popular Almanac as a regular handbook of instruction for Church, School and House. He delighted in pointing out its combination of nature and grace. If the old peasant said: "Wer wohl kalendern kann, kommt durch die ganze Welt", Loeche would add: "Und auch in den Himmel." (He who is at home in the Almanac will get nicely through this world . . . and into heaven.) He found it of special value to teach Church history and biography in following up the names attached to the different days of the Church Year,—an idea which he carried out more fully in his *Martyrologium* published in 1868.

In the line of the musical training of the Deaconesses the revival of the ancient churchly Psalmody, under the direction of Fr. Hommel, was a most prominent feature. "The Psalms of David have certainly, from the very beginning, hallowed the whole music of the Deaconess House." And the manner in which the psalms were sung in the services of the Motherhouse in Neu Dettelsau, became the model for other institutions and congregations and has done much to awaken and foster a proper understanding and appreciation of this solemn and beautiful style of church music, far beyond the limits of the Neu Dettelsau Institution.

What a high and ideal aim Loeche had set for himself in the training of his Deaconesses appears best from the so-called "Academic Hours" or Conferences. They were not, properly speaking, lessons. While the Sisters in attendance were busy with some needlework, Loeche himself or one of the Sisters read a paper on a particular subject of general interest, but with a certain bearing on the work of the Female Diaconate. The Sisters to whom such a theme was assigned were expected to study their subject as fully as possible,—a powerful stimulus to private reading and research, which was to be made helpful and instructive for the whole body of the Deaconesses. We can readily believe that these hours constituted, as Loeche himself says, "a most noble and distinguished feature in the life of the Deaconess House." ("Ein wahrhaft edles, vornehmeres Stück im Leben des Diakonissenhauses.") Think of a subject like this, which was treated by Loeche in a series of dis-

courses: "The different shape which the ministry of mercy assumes from the standpoint of humanism, and that of different christian denominations." He introduces his hearers to the literature on this important and comprehensive theme: Jules Simon, "The working Woman"; "Letters from Africa," by a Roman Catholic Sister Superior in Algiers; "Human Misery in Paris," by Abbé Mullois; "The Missing Link," (The Bible Woman) and the Lutheran Agenda and Church Orders in their treatment of the poor. His research is summed up in the following conclusion: The works of mercy have their blessing in all the different denominations. We Lutherans can therefore learn from all of them. From England, that it is the beginning of all true works of mercy to regain the poor and suffering for the Word of God. From the Roman Catholics we learn that the regular connection with the Church has its peculiar blessing and guarantee for the salvation of the poor. From both we may learn, that in our care for the poor we must take hold of the soul, while not neglecting the need of the body.

It is evident that such discourses required not only a high degree of culture on the part of those who had to prepare the papers, but also on the part of those that were expected to listen to and to assimilate what was offered in those essays. And we may well understand that in later times when the practical demands encroached on the time of the Sisters and when their ideal leader had himself departed, such a high standard could not possibly be maintained.

But with all these lofty aims in the training of his Deaconesses Loehe never forgot to equip them for the actual and practical duties of every day life, with all their details of management, accounts, inventories and book keeping. For a time all these irksome duties had been discharged by a faithful accountant, Director Alt. Under this arrangement, while it was very easy and convenient for the Sisters, they never found an opportunity to be inaugurated into the details of practical institutional administration. But now the important change was made which entrusted a Sister who had charge of any branch of the institution, with a separate treasury and account. This naturally stimulated an intense interest in the financial management of this particular branch of the institution, making those responsible Sisters anxious to increase the sources of revenue and to manage their affairs as prudently and economically as possible. The result was that the Neu Dettelsau Sisters gradually gained an enviable reputation for their administrative abilities and experiences.

THE DEVELOPMENT OF THE MOTHERHOUSE IDEA.

As shown above, Loehe was originally rather averse to the idea of a Motherhouse and a Sisterhood for his Deaconesses. His first annual report contained the thought of a regular dismissal of a

tried Deaconess from the institution, so that she might be charged with any independent position in the ministry of mercy. But in the light of actual experience these views soon underwent considerable modification and correction. The Deaconesses themselves came forward with a strong desire for a Motherhouse which would offer them a home with its backing and protection, a place of refuge in times of sickness and old age, and altogether a substitute for the parental home which they had given up. And the value of a close organic union of the Sisterhood itself was soon recognized by the leaders. In the fourth Annual Report (1857) already we read: "As the work progressed nothing became clearer to us than this conviction that the all around efficiency of our Deaconesses is dependent on the close organic union of the Sisterhood itself." And in another annual report, a few years after this, it is stated: "The task and mission of the Deaconess House as a Motherhouse becomes more and more apparent and will gradually become the ruling idea. Inasmuch as the Church and the congregation as such have no longer any Deaconesses, individual women, who desire to minister to the Lord Jesus Christ, are forced to seek their connection with the Motherhouse, its leaders, with the whole family of the Sisterhood, in order to maintain their ideal view of their vocation and not to deteriorate into a worldly and mercenary mind. He liked to compare our modern associations of Deaconesses with the "House of Stephana, that have set themselves to minister unto the Saints." (1 Cor. 16, 15.) The title "Sister" was adopted in place of the former "Fraeulein" and the Deaconesses stationed in one locality or neighborhood were united in "Chapters" or regular conferences for mutual strengthening and encouraging by prayer, reading the Word and exhortation. And the temporary return to the Motherhouse, the re-entering into its well established organism, possibly even in a comparatively subordinate position, was considered and recommended as an admirable discipline and training school even for those Sisters who held leading positions in out-stations.

To sum up: Two features strike me as the most important in Loehe's work for the Deaconess cause. First, his greatness appears particularly in this, that, in spite of his own genius and originality, he did not persist in clinging to his own thoughts and theories, but let himself be taught by the lessons of actual life experience. His first plans, as has been shown above, were far more comprehensive than merely the establishment of a Deaconess Motherhouse. And yet he was led more and more to concentrate himself with all his gifts and powers upon the Motherhouse idea. An important lesson for our time and for all who are inclined to look for new ways and methods, apart from the Motherhouse, in order to develop the work of the Female Diaconate. Within the compact organism of his Motherhouse he understood to educate his Sisters to a remarkable independence, judging their character and gifts correctly and trust-

ing them with positions of responsibility and importance. He combined both in his own person and in the Sisters as he trained them, an enthusiasm for the loftiest ideals with the most faithful attention to the minutest details of every day life, as it could only be cultivated in the routine of the Motherhouse.

Again, Loehe, more than any one else, succeeded in showing that the work of Inner Missions and the proper training of its organs could flourish and prosper in close union with the Confession of the Church of the pure Word and Sacrament and her richly developed life and service. With all the mysticism that he represented there was no dreamy quietism, no luxuriating in a sentimental aestheticism about him and his work, but a healthy untiring activity, proving that a christian communion which fully realizes the treasures of the sacramental side of its religion will at the same time show the greatest zeal in her sacrificial devotion, culminating in the complete personal surrender of the individual into the service of the Lord.

THIRD SESSION—WEDNESDAY MORNING.

After the devotional opening of the Conference, the President referred to the death of Rev. S. P. A. Lindahl, D. D., of Rock Island, Ill., a prominent member for many years of the Board of the Immanuel Deaconess Institute, Omaha, Neb., and a frequent attendant of our Conference. The Conference took suitable action to record his services rendered to the deaconess cause.

Dr. Chas. E. Hay then read a paper on:

COULD THE SCOPE OF OUR WORK BE WISELY ENLARGED BY ESTABLISHING A SPECIAL CLASS OF HELPERS, OTHER THAN DEACONESSSES, CLOSELY CONNECTED WITH THE MOTHERHOUSE?

The rapid growth of general interest in the deaconess work in America, in comparison with the necessarily slow process of developing a regular female diaconate of sufficient numerical strength to meet the seemingly imperative demands of the immediate future, has very naturally given rise to the thought of a possible extension of the scope of the work by enlisting the services of Christian women who are unable to devote themselves entirely to deaconess service.

Many women are debarred from entrance upon the deaconess calling by reason of delicate health, who, living in their own homes,

might render partial but quite acceptable service in many communities. Others, capable in every way and having considerable leisure at their disposal, cannot leave their aged parents for any protracted period. Still others, eager to enter upon the calling, are restrained by the invincible opposition of their immediate friends—an opposition enkindled not so much by the nature of the work to be done as by the thought of the devotion of the entire life and energy to such unselfish ministry.

To such as these there remain open, of course, many channels of usefulness in their home communities which they may enter without special training and without official recognition by the Church at large. They may be commissioned by their own congregations for special work, as members of committees for the relief of the poor or for church visitation. Many of them, in fact, already find a field for all their spare energies in the chairmanship of the "look-out committees" of our Young Peoples' Societies and Sunday-schools. Some, with special aptitude for ministry in the sick-room, are known far and wide for their unselfish labors among the sick of the congregation and community. Many find congenial and far-reaching activity in connection with our Woman's Missionary Societies. All this is most excellent. For a large number of godly women, these forms of service offer all the opportunity which they desire or would be able to embrace.

But the question still remains, whether there may not be an intermediate sphere of service between the general work of our organized congregations and the life-service of the consecrated deaconess—and, if so, whether it would be possible for our deaconess institutions to establish a system of co-operative labor, giving a partial training in special lines and encouraging those so trained by granting them some measure of official recognition. The problem is a difficult one, and it is not the province of this paper to furnish a solution. Our attempt shall be merely to state the question and present a few considerations bearing upon it.

We naturally turn to the older deaconess institutions and inquire whether any suggestions may be gathered from their experience. Everywhere we hear the same lament—that the number of Sisters is entirely inadequate to meet the demands of the respective fields and that the sphere of appropriate deaconess labor is still widening more rapidly than the ranks of the Sisterhood increase. We note a few of the measures which have in some cases brought partial relief to the perplexing situation.

1. Deaconesses having charge of Christian kindergarten work in regular stations are authorized to engage assistants ("Hilfs-Schwester"), who, while continuing to live in their own homes and wearing no distinctive garb, render assistance in the school for several hours daily. They receive a small stipend, but beyond this the Motherhouse assumes no responsibility for their support. If

unsatisfactory, they may be summarily dismissed. These local "Hilfs-Schwestern" labor in perfect accord with the deaconesses in charge, often continuing many years in the service and not seldom, with changes in their domestic relations, dedicating themselves fully to the deaconess calling.

2. A peculiar relation is that borne to some German mother-houses by the "Johanniter-Schwestern." The revival of the ancient knightly Order of St. John, of which the second son of the Emperor is the present head, has awakened in many ladies of rank a desire for personal participation in works of charity, which formed one of the original aims of the medieval Order. An arrangement has been effected by which such ladies may, at the partial expense of the Order, pursue a brief course of practical training at one of the motherhouses upon the conditions, (a) that the knowledge and experience thus gained will never be employed in service for gain, and (b) that for some weeks in each year these ladies will render gratuitous service in some field under the direction of the motherhouses—acting as substitutes for Sisters during vacation, assisting in times of emergency, or assuming care of special cases of sickness. The arrangement appears thus far to work to the satisfaction of all concerned and it is said that a number of those thus partially enlisted have become so enamored of the work that they have devoted themselves entirely to it, entering the ranks of the regular diaconate.

3. In the large hospitals it has been found necessary to economize in the employment of regularly consecrated deaconesses by engaging in various capacities young women of good moral character who are willing to labor for a very meager salary under the care of the deaconesses, securing thus a comfortable home for a time and training for future lucrative employment or for the better ordering of their own homes. Not a few of this class eventually choose the deaconess calling as their life-work. In many cases, only the leading positions in hospitals and infirmaries are filled by deaconesses, and yet the religious and churchly character of the institutions is carefully preserved.

4. A very interesting movement has been inaugurated in Germany to provide for proper nursing of the sick in country districts, where means of communication are difficult. It is proposed to select from each country parish a number of young women of independent families, who shall receive at some motherhouse or from competent pastors and deaconesses a course of several months' training, embracing practical experience in the ordinary care of the sick, the taking of temperatures, the rendering of first help in accident cases, the preparation of meals for patients and convalescents, etc. These young women will wear no garb. They pledge themselves never to use the knowledge gained for pecuniary profit, but simply to hold themselves in readiness to render neighborly assistance in the com-

munities in which they live, so far as their strength and home duties may permit. The *esprit du corps* of these voluntary helpers is to be maintained by occasional district conferences, to be held, if practicable, in connection with the institutions furnishing the training. The expense of such training is to be borne by the young ladies themselves or the parishes from which they come. A supply of appliances and materials needed in the sick-room is to be kept at the home of the pastor or of the parochial school teacher, to be always at the disposal of any of these "Hilfs-Schwestern" in the district.

5. The teachers' seminaries in connection with several of the larger motherhouses have greatly extended the sphere of deaconess influence. The thousands of graduates from these seminaries teaching in public and private schools throughout Germany are in many cases almost deaconesses in spirit and keep in sympathetic touch with the general deaconess movement. They form among themselves district associations and the annual rallies are commonly held at the motherhouse which has given them training. It is not surprising that they should prove loyal recruiting agents and that some of them should eventually place their services at the disposal of the institutions.

6. The multitude of young women receiving their education in the well-equipped high-schools of such institutions as Kaiserswerth and Neuendettelsau, as well as those who take the course in domestic economy, are thus for months and years under the direct influence of experienced Sisters whose character and calling they learn to revere. Inevitably, the future lives of these pupils must reflect something of the tenderness and helpfulness of their instructors. Whatever their station, they will be in some measure fellow-laborers in the great field of mercy, thus really enlarging the scope of diaconate service.

When contemplating the possibility of the introduction of any of the above or similar measures for the enlargement of our work in America, we are at once conscious of a great disadvantage from the fact that the entire deaconess movement is as yet among us so new. The firmly established German institutions form a secure basis for any enlarged undertakings. We, on the contrary, are just endeavoring to establish in the public mind a proper conception of the deaconess calling itself. Our institutions are still few and weak and have not had time to attain a position of directive influence among the benevolent agencies of the day. To attempt too much in our days of weakness would be but to invite disaster.

Evidently, our first duty is to concentrate effort upon the proper equipment of those who come to us with the full devotion of heart and life to the high vocation of the deaconess. These must form the nucleus of all future development. Theirs is the primary office

which it is in the power of the Church to confer for the exercise of the ministry of mercy. To become a deaconess should be the summit of ambition of every young woman with inclination to a life of special service of the needy. All other possible offices in the field of benevolent activity are in comparison limited and partial, and must be so defined and regulated that there may be no confusion in the public mind.

Competence and thoroughness in any line of human activity tend to humility. There is danger that the half-instructed may be inflated with a sense of self-importance and may despise the steady toiler who is bearing the burden and heat of the day. There is danger also that the community may be misled by the apparent similarity in the labors of the deaconess proper and the half-trained assistant. The latter may seem adequate to meet the necessities of the case. Then why burden the Church with the larger responsibility involved in the support of the regular diaconate? The latter, on the other hand, may by an indiscriminating public be held chargeable for any errors of the "assistants" resulting from the imperfection of their training and the less rigid scrutiny of their labors. The multiplication of the number of helpers would be dearly purchased at the cost of a depreciation of the regular diaconate in the eyes of the Church and of the community at large.

Still, the question is legitimate:—Can we not without detriment to the regular work avail ourselves in some way of the class of workers referred to, especially of such as are restrained from entering the full diaconate only by providential circumstances which they cannot control?

Our English churches are met at the outset by the difficulty of finding an appropriate title for the proposed intermediate class of laborers—one that will be sufficiently distinctive and yet not encroach upon the prerogatives of the diaconate proper. The German language and traditions take much more kindly to compound titles than our own. We have no euphonious synonym for "Hilfs-Schwester." Yet, if we are to avoid hopeless confusion, the proposed class of assistants must have some title in common which will indicate their precise relation to the motherhouse and to the Church. The suggestion of a title at once accurate and convenient would be no small contribution toward the realization of the ideal in our English-speaking communities. Presuming that such a title may eventually be found, our English institutions will then be in a position of parity with our German and Scandinavian motherhouses in the discussion of the general question before us.

In one department of our work, that of the Christian kindergarten, the way seems clearly open for immediate action. One fully qualified deaconess is ordinarily sufficient for the responsible direction of such a school, and it should not be difficult to secure in any community one assistant or more who, without assuming garb or

title, will gladly devote her best energies to the work in the spirit of the true diaconate.

Whether there be need or opportunity for the introduction of the proposed system in connection with the hospitals and asylums under diaconate control, is a question upon which only those members of our body who have actual experience in the conducting of such institutions can speak intelligently. It is presumed that the paucity of laborers in this field can more readily than elsewhere be supplemented by the employment of salaried assistants and hired help.

It is in the department of parish work that the possibility of an enlarged scope is particularly suggested. It is here that we are brought into direct contact with the diversified needs of depressed and neglected multitudes. It is here that the solitary deaconess might perhaps multiply her efficiency if supported by two or more authorized and partially trained local helpers. It is here that such helpers might accomplish much in communities unable to procure a regular deaconess, provided there were some efficient system of preparation and supervision. Should our motherhouses attempt the establishment of such a system?

In parishes enjoying the constant service of a thoroughly competent deaconess, the problem is capable of a local solution. Let the deaconess gather at stated intervals a few of the women who are willing to devote some hours weekly to charitable work, instruct them in methods and details, and organize them as a band of assistants to labor under her immediate direction. Arrangements could easily be made for some of these to spend a few weeks at the motherhouse and hospital for further practical training. They would need no special title, being known locally simply as helpers or congregational visitors, and the motherhouse need have no special jurisdiction over them.

For those who simply desire training in order to be more efficient in their personal efforts to do good in their home communities, our institutions generally extend the privilege of attendance upon the course of training upon very reasonable terms. It appears, however, that but few are willing to devote the time and money involved in such a course without the prospect of retaining some permanent connection with the motherhouse or of holding some recognized position in the congregation in which they may labor.

Would the establishment of an intermediate office, a sort of sub-diaconate, enlist the labors of numbers of this class and effect an enlargement of the field of benevolent activity under the inspiration and support of our motherhouses? Can this be done in such a way as to awaken a wider interest in woman's work for the needy and to enhance rather than diminish the peculiar attractiveness of a life of full consecration to the deaconess calling?

The problem is one worthy of careful consideration. It is possible that, as in the development of other spheres of deaconess activity, its solution will finally be attained as a result of a series of tentative efforts by individual motherhouses rather than by an immediate general modification of existing methods. But, as preparatory even to this, a general discussion of the possibilities in the direction indicated cannot be without benefit.

A general discussion followed the reading of this paper. Most Motherhouses are willing to train helpers for certain lines of work under certain conditions and thus assist in extending the sphere of usefulness of young women in their congregations and in works of mercy. They can not assume, however, any responsibility as to their qualifications and work afterwards, unless such women place themselves under the direct supervision of the Motherhouse organization.

Rev. Herm. L. Fritschel then read:

A BRIEF HISTORY OF THE LUTHERAN DEACONESS MOTHERHOUSES IN AMERICA.

LUTHERAN DEACONESS MOTHERHOUSE, MILWAUKEE, WIS.
Founded 1849 in Pittsburgh.—Reorganized 1893 in Milwaukee, Wis.

The name of Rev. William A. Passavant, D. D., will be forever connected with the inception and beginnings of the deaconess work in America. The practical service of the deaconess ministry profoundly impressed his soul at a visit in Kaiserswerth in 1846, and at once he planned to transplant the deaconesses and their ministry of mercy into this country.

At his request, in 1849, Pastor Fliedner came, with four deaconesses to take charge of the Hospital which Rev. Passavant had established in Pittsburgh, Pa.—the first Protestant church Hospital in America.

This new institution was begun as a station of the Kaiserswerth Motherhouse, though it was clearly understood from the beginning, that at the earliest possible date it should become independent, and be conducted as a Deaconess Motherhouse for the education and training of Sisters in America. With this end in view, "The Institution of Protestant Deaconesses" was incorporated in 1850 under the laws of the Commonwealth of Pennsylvania. Under this corporation most of the institutions of mercy founded by Dr. Passavant have been conducted, although a regularly constituted Motherhouse was not fully realized until 1893.

The discouragements encountered in the early years would have deadened the high hopes of a less devoted man than Dr. Passavant.

Within five years from the opening of the institution three of the four deaconesses from Kaiserswerth had quitted the work, and another who came thence in 1857 returned to her home in 1858.

In thirty-five years, from 1849 to 1884, only sixteen candidates entered the Pittsburgh institution with a view of becoming deaconesses. Their training was chiefly practical. Several were consecrated as Sisters, but nearly all, from various causes, terminated their affiliation in from one to nine years' service.

On the other hand, the faithful and continued services of some deserve special mention in this period. Sister Elizabeth Hupperts, one of the Kaiserswerth deaconesses, despite discouragements, remained faithfully at her post. For many years, as Directress, she had charge of the Pittsburgh Infirmary; then she became Matron of the Orphans' Home for Girls at Rochester, Pa. For 60 years, as a Sister, she served her Master: 46 of these years were spent in America among the sick and the orphaned, and in 1895, at the age of 79, her Lord called her home. Blessed be the memory of the first deaconess who labored in America.

Previous to the arrival of the Sisters with Pastor Fliehn, Miss C. Louisa Marthens had entered the Pittsburgh Infirmary with the purpose of devoting her life to the ministry of mercy. In 1850, she was solemnly consecrated a deaconess by Dr. Passavant, in the First English Lutheran Church of Pittsburgh, of which he was then pastor. This was the first consecration of a deaconess in America, and Sister C. Louisa Marthens was the first American deaconess.

For 40 years Sister Louisa served her Lord as a deaconess. She was Matron of the Orphans' Home when first begun in Pittsburgh, Pa., then went as Assistant Matron to the Orphans' Home for Girls, Rochester, Pa.; began the Orphans' Home at Germantown, Pa., and at Jacksonville, Ills., and when this Home was closed, she was in charge of the Hospital at that place for many years. There she departed this life in 1899, aged 70 years.

Sister Barbara Kaag labored in the Pittsburgh Infirmary, among the orphans, and after her return from army duty, in 1863, she took charge of the Milwaukee Hospital until incapacitated by the infirmities of age, in 1885. Her Master gave her happy release in 1905, at the advanced age of 81 years.

Sister Carlina Ochse entered 1874, and after rendering valuable services both at Rochester and Jacksonville, spends her declining days at the Motherhouse.

During this period, the deaconess ideal was not forgotten. And although the number of Sisters was few, to their credit must be placed, if not their very existence, at least much of the good work for the Pittsburgh Infirmary, the Orphans' Home begun in Pittsburgh and carried to Zellenople and Rochester, Pa., also at Germantown, Pa., and at Jacksonville, Ills., during the Civil War, the Army service which received the unstinted praise of Miss Dorothy Dix, and the

beginning and continuance of the hospitals at Milwaukee, Chicago and Jacksonville, Ills.

AT MILWAUKEE, WIS.

Some twenty years ago new interest was awakened in the cause by the active deaconess movement which centered in Philadelphia, Pa. The members of the Institution of Protestant Deaconesses had often taken the crying needs of the work to the Lord in earnest prayer and at this time the plan to establish a complete Motherhouse in connection with the hospital at Milwaukee came up for careful consideration. This hospital from its beginning in 1863 to 1885 had been conducted under Sister Barbara Kaag, who was succeeded by Sister Martha Gensike, still in charge.

In January, 1888, Rev. H. W. Roth, D. D., accepted the call as Pastor of the Wicker Park Lutheran Church, Chicago. For nearly twenty years, Dr. Roth had been Vice Director of the Institution of Protestant Deaconesses and now received appointment as Assistant to the Director, Dr. Passavant, to devote one half of his time to the hospitals established under Dr. Passavant at Milwaukee, Chicago and Jacksonville, Ills.

Dr. Roth frequently met the nurses at the Milwaukee hospital for instruction. During 1891, special studies were carried along, that better preparation might be secured by several Sisters before consecration.

Sister Caroline Ochse had entered the work at Rochester, Pa., and also had taken a course at Kaiserswerth. Sister Martha Gensike, on Oct. 2, 1884, came into the Milwaukee Hospital under Sister Barbara Kaag. Oct. 4, 1888, Sister Katharine Foerster took up her work at the Milwaukee Hospital, having previously spent a time at Neuendettelsau.

These three Sisters accordingly were solemnly set aside for the deaconess work in the Chapel of the Milwaukee Hospital, Dec. 29, 1891. The services were in German and in English, a number of pastors being present and participating therein. Dr. Passavant, who had been brought from his sick chamber on an invalid's chair, uttered the words of consecration. Dr. Roth offered the ancient prayer for the consecration of a deaconess; the joyous evening closed with the celebration of the Holy Communion.

This was the first consecration at Milwaukee, and the third in the history of the Institution of Protestant Deaconesses. Six young women were presently received as probationers at Milwaukee.

Of the three Sisters consecrated Dec. 29, 1891, Sister Martha Gensike remained in charge of the Milwaukee Hospital; Sister Katharine Foerster took charge of the Pittsburgh Infirmary, now known as the Passavant Hospital, Pittsburgh; Sister Caroline Ochse returned to resume her labors with Sister C. Louisa Marthens at Jacksonville, Ills.

It was not until 1893 that the Motherhouse at Milwaukee was fully organized in accordance with the regular plan of such an institution. On July 17, 1893, upon the recommendation of Dr. Passavant, the Board of Managers extended an unanimous call to Rev. J. F. Ohl, of Quakertown, Pa., to be Rector of the Motherhouse and Assistant Director of the Milwaukee Hospital. In the fall of that year Rev. Ohl entered upon his work and was installed by Dr. Passavant.

In July of the same year, Sister Martha Gensike was elected Directing Sister of the Institution of Protestant Deaconesses.

A Rector and a Directing Sister having now been secured, the Milwaukee Motherhouse was organized. Without being a stereotyped copy of any, it is based upon the tried and established principles of the best European models, adapted to American conditions and environment. The church life of the institution was provided for and regulated: a course of study was laid out and probationers instructed therein, and some literature was prepared and published that the deaconess cause might be understood and propagated.

In less than a year after Dr. Ohl had been called as Rector, the venerable Dr. Passavant, June 3, 1894, entered upon his reward. At that time there were seventeen members of the Deaconess Sisterhood.

After nearly 45 years, the founder of the deaconess work in America was enabled to see at Milwaukee the hopeful renewal of the good work begun by the Kaiserswerth Sisters at Pittsburgh in 1849.

Through the courtesy of the Mary J. Drexel Motherhouse, Philadelphia, Pa., Sister Magdalene Steinmann of that institution became the Training Sister in the newly established Milwaukee Motherhouse and filled this responsible position from Oct. 1896 to June 1899, contributing greatly to the internal development of the institution in its early years.

After her return to the Philadelphia Motherhouse, Sister Catharine Dentzer was appointed to succeed Sister Magdalene Steinmann, she having in preparation for her duties taken a special course at Neuendettelsau and visited a number of Motherhouses in the Old World. In Nov., 1900, Sister Catharine Dentzer took up her work as Training Sister.

After five years of most valuable services to the Milwaukee Motherhouse as its first Rector, Rev. J. F. Ohl, Mus. D., resigned in June, 1898, to take up in the following December the work of Inner Missions in Philadelphia. There were then in the Sisterhood 26 members.

Rev. William A. Passavant, Jr., the able and gifted son of the founder of these institutions, succeeded Rev. Ohl. He was installed Dec. 31, 1899, and entered upon his duties as Rector in Feb. 1900.

The services of the Motherhouse in the interim were maintained by Rev. W. K. Frick, D. D.

The deaconess work was favored with the earnest labors of Rev. W. A. Passavant, Jr., but for one and a half years, when this devoted pastor and courageous leader was suddenly called from his early life. But long will his influence be felt for good in the deaconess work.

The Rectorate remained vacant for one year, when the present Rector, Rev. Herman L. Fritschel, was unanimously called to the position, and installed by Rev. H. W. Roth, D. D., in Aug. 1902.

When the Motherhouse was organized in 1893, the Sisters occupied part of the Hospital and also a small building to its rear. The Rectory built for Rev. Ohl in 1894 was occupied in 1898 as the Motherhouse. Becoming too small, in 1904, at an outlay of about \$17,000, an addition was made by which the former capacity was doubled. There are class rooms, dining and sitting rooms, library and private rooms for 50 Sisters. On Dec. 12, 1905, the enlarged Motherhouse was dedicated.

A new Rectory was built on the Hospital grounds in 1904.

Quietly has the work developed though not so rapidly as its pressing needs require. These figures show the increase: 15 Sisters in 1895; 26 in 1898; 24 in 1902 and 45 in 1908, of whom 20 are consecrated Sisters and 25 probationers. Of this number, about 25 per cent. are pastors' daughters.

Their fields of labor are:

1. Milwaukee Hospital Milwaukee, Wis. (1863.)
2. Passavant Hospital, Pittsburgh, Pa. (1849.)
3. Home for Epileptics, Rochester, Pa. (1898.)
4. Orphans' Home and Farm School, Zelienople, Pa. (1906.)
5. Parish Work, Holy Trinity Church, New York. (1904.)
6. Old Peoples' Home of Pittsburgh Synod, Zelienople, Pa. (1907.)
7. Layton Home for Incurables, Milwaukee, Wis. (1908.)
8. Kindergarten and Training School for Kindergarten-teachers, Milwaukee, Wis. (1908.)

The Institution of Protestant Deaconesses, Pa., embraces all the consecrated Sisters of the Milwaukee Motherhouse, when duly elected and remaining in good and regular standing, and also such pastors and laymen as they may choose for officers in the Board of Managers. The Motherhouse is under the control and direction of the Board of Managers duly chosen by the Institution of Protestant Deaconesses.

THE MARY J. DREXEL HOME AND PHILADELPHIA MOTHERHOUSE OF DEACONESSSES.

Founded 1884.

Thirty-five years after the first deaconesses came to America with Pastor Fliedner to take charge of the Pittsburgh Infirmary and to establish a Deaconess Motherhouse, a similar and successful attempt was made to transplant the deaconess cause to this country. At the request of the Board of the German Hospital, Philadelphia, seven Sisters came from Iserlohn, Germany, to take charge of the nursing in this hospital. Out of this little band of Sisters developed the Philadelphia Motherhouse of Deaconesses.

Since 1860 the German Hospital had been in existence. It had sustained no relation whatsoever to the Church. Under the presidency of Mr. John D. Lankenau it not only gained a leading position among the hospitals of the city, but the necessary changes in its charter were also made in 1882, by which the co-operation of the Church was invited. Three pastors of the Ev. Lutheran Ministerium of Pennsylvania were to be members of the Board of Trustees. Prof. A. Spaeth, D.D.; Rev. W. Mann, D.D., and Rev. F. Wischan were elected to these positions.

The attention of the Board now being directed upon deaconesses, Mr. Lankenau and Consul Meyer began negotiations with deaconess institutions in Germany in order to secure a more efficient and reliable nursing force. Kaiserswerth and other Motherhouses were visited for this purpose, but all efforts seemed in vain. Finally the Rev. C. Ninck, of Hamburg, called their attention to a little group of Sisters in Iserlohn, Westphalia, who possibly might be in a position to accede to their wishes. An agreement was reached and Sister Marie Krüger, the Head Sister, and six other Sisters expressed their readiness to come to Philadelphia. In June, 1884, they arrived in New York, where Mr. Lankenau met them and conducted them to their new home. The beginning was abundant in trials and discouragements. Numerous prejudices and hinderances had to be overcome in the hospital and outside.

The introduction of deaconesses into the hospital led to the organization and establishment of a Deaconess Motherhouse. An institution, separate from the hospital, and entirely governed in a churchly spirit, was recognized as an absolute necessity if the deaconess cause was to be permanently established.

For some time Mr. Lankenau had contemplated a Home for the Aged. It was to be called in memory of his departed wife the Mary J. Drexel Home. A separate charter was secured for this institution and a separate Board of Directors appointed and the Motherhouse of Deaconesses, organized in accordance with the principles of the acknowledged deaconess institutions of Germany, connected there-

with and given complete control over it. In these important transactions Dr. A. Spaeth especially was the counsellor of Mr. Lankenau.

In 1886 the erection of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses was commenced and while the building operations were in progress important steps were taken for the internal organization of the Motherhouse. The Sisters in their new home were to have not only their Oberin, but also their own pastor, as also a Probemeisterin for the training of new probationers. Repeated efforts to secure experienced Sisters from Germany for the increasing work proved unsuccessful and it became evident that the Motherhouse had to secure and train its own Sisters from the very beginning.

While the Mary J. Drexel Home and Motherhouse were under construction, Sister Marie Krüger, the Directing Sister, died (1887). Temporarily Sister Wilhelmina Dittmann filled this responsible position until a successor could be secured. The necessity of having not only a house-mother but also a house-father was keenly felt. Dr. Spaeth had hitherto filled the position of the pastor of the Sisters alongside of his other engagements in the Church. He urged, for our new Deaconess Home, a special pastor, as well as an Oberin. Rev. Augustus Cordes, who as assistant to Rev. Ninck had gained practical experience in this work, was nominated by him and a call extended. He accepted and arrived in August, 1888, and immediately entered upon his work.

Through the efforts of Mr. J. Lankenau and Consul Meyer Sister Wanda von Oertzen was secured as Oberin to succeed Sister Marie Krüger. She arrived in May, 1888, and was installed in June. Thus the two important offices of Rector and Oberin were filled at nearly the same time and the Motherhouse organization completed thereby.

The imposing building of the Mary J. Drexel Home and Motherhouse of Deaconesses, erected by Mr. J. Lankenau at a cost of half a million dollars, was completed in the fall of 1888. The dedication occurred December 6, at which Mr. Lankenau formally handed over the building to the Board of Trustees. Dr. Wm. Mann made a German address and Dr. J. Seiss spoke in English, and Dr. A. Spaeth installed the first Rector, the Rev. A. Cordes.

The Sisterhood had increased by this time to 8 consecrated deaconesses and 15 probationers, a total of 3 Sisters; besides, there were five Sisters under training for the Swedish Lutheran Deaconess Motherhouse at Omaha. The first consecration of new Sisters occurred in 1887. The work quietly developed under the divine blessing in the following years. By lectures, sermons on the deaconess cause, by special conferences and gatherings at the anniversary, the cause was brought before the people, as also by the *Diakonissenfreund* published by the Rector since 1890.

In 1892, after four years of successful labors, Rector Cordes resigned. With his eminent gifts he had rendered valuable services to the Motherhouse as well as to the deaconess cause in general in America. As successor Rev. Carl Goedel, pastor in Weinsheim near Kreuznach, Germany, was called and arrived on July 4th, 1893, and was installed by Dr. Spaeth July 8th. With great efficiency and earnestness he devoted himself to the welfare and upbuilding of the Motherhouse and the propagation of the deaconess cause in general. For nearly fourteen years he stood at the head of this institution, returning to Germany in 1906. In August, 1906, he was succeeded by Rev. E. F. Bachmann, the present Rector of the Motherhouse.

In 1897 Sister Wanda von Oertzen was compelled by severe illness to relinquish her work and died the same year in Berlin after having been in connection with the Motherhouse for nine years. After her demise Sister Emilie Schwartz held the office of Sister Superior till 1901, when she took charge of the Hospital in Easton, Pa., and Sister Magdalena Steinmann, hitherto Training Sister, became Oberin.

The Motherhouse is conducted by a self-perpetuating Board of Trustees of eleven members of the Lutheran church. Pastor and Oberin are ex-officio members of the Board. The first president of the Board, Mr. J. Lankenau, was succeeded by Hon. Judge W. Staake.

The Sisterhood increased by the reception and training of probationers. To-day it comprises 71 Sisters, 21 being probationers and 50 deaconesses. The branches conducted by the Motherhouse are:

1. Home for the Aged (Mary J. Drexel Home, 40 people), est. 1889.
2. Children's Hospital (in Motherhouse), 1889.
3. Girls' School, 1890.
4. Christian Kindergarten (1893) and Training School for Kindergarteners.

Stations:

5. German Hospital Philadelphia.
 6. Hospital at Easton, Pa.
 7. St. John's General Hospital, Allegheny, Pa.
 8. Lutheran St. John's Home for Old People, Mars, Pa.
 9. Orphans' Home, Mars, Pa.
 10. Parish Work in parishes at Philadelphia, Easton, New York.
 11. Kenigton Dispensary for Treatment of Tuberculosis.
 12. Settlement work, Philadelphia.
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LUTHERAN DEACONESS MOTHERHOUSE AND TRAINING SCHOOL, BALTIMORE, MD.

Founded 1895.

This Motherhouse is the only one, so far, among the American Lutheran Deaconess institutions that was established by a general church body or synod. It did not grow out of a private institution or work of mercy, wherefrom it developed into a Deaconess Motherhouse for the training of deaconesses, as most of the other Motherhouses did, but it was established by the General Synod itself as a Deaconess Motherhouse.

In 1885, on motion of Rev. F. P. Manhart, the General Synod resolved: "That the question of the establishment of an Order of Deaconesses be referred to a special committee, which shall report at the next convention of the General Synod," and the President appointed as such committee the Revs. G. U. Wenner, J. B. Remensnyder, D.D., and E. J. Wolf, D.D. The motion came from the Susquehanna Synod where the question had been agitated for several years by the Rev. F. P. Manhart. This synod has recorded its standpoint in the matter in these words: "We believe that the work providentially laid upon the Church in these times demands that the Evangelical Lutheran Church in America should recognize the power of American women to work for Christ in all ways in which their sisters in the primitive Church and in the Fatherland have labored so successfully. We request the General Synod to authorize the organization of deaconesses as aids to the pastor and church council, and their further institution to do such beneficent Christian work as the special needs of the work may require."

The committee appointed to consider the matter recommended in 1887: That a Standing Committee be appointed to observe the progress of the work and to watch the indications of Providence, in order that the General Synod may be prepared, at the proper time, to enter a field that has such a large promise of usefulness." The former committee was continued with the addition of Rev. J. H. Harpster.

The chairman of the committee during the next biennium visited a number of Motherhouses in Europe and the committee recommended at the next meeting of the synod that a *Board* be appointed. In compliance with this recommendation the Deaconess Board of the General Synod was created, consisting of twelve members, Dr. Wenner being the chairman. This Board secured incorporation in 1895 under the title "The Deaconess Board of the General Synod of the Evangelical Lutheran Church in the United States of America," and adopted a constitution and was entrusted with the administration of the deaconess work and its affairs within this general church body.

Of the first candidates, who had expressed their desire to pursue the calling, but a few came and of these only a few proved

qualified. Others however came and entered upon a course of training. The first candidates were sent to the Mary J. Drexel Home at Philadelphia, for temporary residence and training, until the Board would be ready to send them to Germany for further training.

In 1895 the pastors and congregations of the city of Baltimore offered to provide, free of all expense, for three years a house capable of accomodating twelve Sisters, and to supply the necessary instructors of the deaconesses, if desired. The offer was gratefully accepted and on Reformation-Day 1895 the Motherhouse was formally opened at 907 Fulton Ave. In the following year the adjoining house was added and the rent provided for likewise by the Baltimore churches. Sister Augusta Shaffer was appointed Head Sister.

On October 21st, 1895, the first consecration was held in the First Church of Baltimore, at which six Sisters were solemnly set apart as Deaconesses. In 1897 the institution reported 7 deaconesses, 7 probationers and 1 candidate. The branches of work conducted by them were, an Industrial School, a School for Colored Children and a Christian Kindergarten. By 1899 the number of Sisters had increased to 25 and parish work had been taken up in seven congregations, and some were in the Hospital at Philadelphia for training.

The year 1901 marked a decided progress in the history of the Motherhouse by the purchase of a valuable property of eight and one-half acres with a large residence, which was transformed into a Deaconess Home. The new property was occupied on July 1, 1901, and dedicated October 8th of the same year. The General Synod voted the institution an annual support of \$6000. Lutheran pastors of Baltimore volunteered their services in teaching during the time of vacancy in the teaching force.

The following have been connected with the administration of the Deaconess Home in the respective offices and years:

Presidents of the Board: Rev. G. U. Wenner, D. D., 1889-1899; Rev. J. J. Young, D. D., 1899-1901; Rev. W. H. Dunbar, D. D., 1901—

Secretaries of the Board: Rev. J. A. Singmaster, D. D., 1889-1891; Rev. F. P. Manhart, 1891-1904; Rev. C. E. Hay, D. D., 1904—

Treasurers of the Board: Mr. J. G. C. Taddiken, 1889-1895; Mr. Frederick P. Stieff, 1895—

Pastors of the Motherhouse: Rev. W. H. Dunbar, D. D., 1895-1897; Rev. F. P. Manhart, D. D., 1897-1903; Rev. C. E. Hay, D. D., 1904—

Associate Pastors: Rev. R. W. Hufford, D. D., 1902-1903; Rev. Wm. S. Freas, D. D., 1905—

Superintendents of Instruction: Rev. F. P. Manhart, D. D., 1903-1904; Rev. William S. Freas, D. D., 1905—

Head Sisters: Augusta Shaffer, 1895-98; Jennie Christ, 1898-1903; Sophie Jepson, 1903—

Thirty-three Sisters are affiliated with the Motherhouse, sixteen being consecrated deaconesses and seventeen probationers.

The Orphans' Home at Loysville, Pa., is a station of the Motherhouse. In 1905, Sisters from Baltimore labored in sixteen pastoral charges. Private nursing was done in 95 families in 31 towns and cities. A new building fund has been inaugurated.

The present Pastor and executive head of the Motherhouse is the Rev. Chas. E. Hay, D. D.; the Head Sister, Sophia Jepson; the Associate Pastor and Superintendent of Instruction, Rev. Wm. S. Freas, D. D.

IMMANUEL DEACONESS INSTITUTE, OMAHA, NEB.

Founded 1890.

In the Swedish Lutheran Church of America the name of Rev. E. A. Fogelström is closely associated with the introduction of the female diaconate. For more than twenty years he was the indefatigable, able and successful advocate of this cause among the Swedish Lutherans, until he had to surrender the work he had lived and toiled for to other hands, on account of failing health.

In 1887 the Evangelical *Lutheran* Immanuel Association for Works of Mercy had been formed at Omaha by Rev. Fogelström. Having gained the co-operation of a number of prominent Protestant people in the city of Omaha, he re-organized this corporation in 1889 as the "*Evangelical* Immanuel Association for Works of Mercy." It was intended to be an undenominational organization, though the Superintendent and the Sisters were to be from the Lutheran church. The erection of a hospital was the first work undertaken by the association.

In the year 1887 the first Sister, Bothilda Swenson, was sent to the Mary J. Drexel Home and Motherhouse of Deaconesses at Philadelphia, to be trained for the new deaconess work to be established in Omaha. Four other probationers followed her for a like purpose the next year. When the hospital was finished, in 1890, they returned to take up work there. Sister Bothilda, who had spent also a year for further training at Stockholm and had visited other European Motherhouses, was appointed Directing Sister.

In 1892 a separate new association was organized as a strictly Lutheran organization, under the name "The Immanuel Deaconess Association," which came in closer relation to the Augustana Synod. The former organization legally transferred all its rights upon the new one in 1899 and dissolved.

A number of buildings were erected on the grounds owned by the Deaconess Association and became fields of labor for the Sisters whose number increased from year to year. Immanuel Hospital, erected at a cost of \$30,000, was opened in December, 1890; a separate building for the Sisters, with chapel and class room and apartments for the Superintendent and his family, was built in 1891, at a

cost of \$5,000; an Orphans' Home accommodating 20 children was added in 1901, as was also a parsonage. In 1904 the hospital was enlarged by a \$10,000 addition, and other improvements were made. The Sisters' Home, growing too small for the increased number of Sisters, was enlarged to twice its former size. The institutions of the Deaconess Association comprise six buildings situated on an area of 20 city lots and represent a value of about \$80,000.

Rev. E. A. Fogelström was the first Rector from beginning till 1907, when he was succeeded by the present Rector, the Rev. P. M. Lindberg. The first Sister Superior was Bothilda Swenson, 1890 till 1898, when she took charge of Bethesda Hospital, St. Paul, Minn., and was succeeded by Sister Märta Söderbaum of the Deaconess Motherhouse of Stockholm, Sweden. Upon the return of the latter to her Motherhouse in Sweden, Sister Anna Flint was elected Sister Superior.

For several years the Swedish Augustana Synod had supported the Deaconess Institution by special collections appointed to be taken on a special Sunday throughout the Augustana Synod. In 1903 and 1904 at the general conventions of this synod in Paxton, Ill., and Lindsborg, Kans., the synod identified itself with this work, and the deaconess institution with the synod, by a complete incorporation of the Deaconess Home and all its branches into the synod. The synod now elects the Board of Managers and the Rector. A new charter and by-laws were adopted to meet the new conditions, and the name changed from "Association" to "Institute," now being "The Immanuel Deaconess Institute."

While the Sisters are all trained at the Motherhouse, a number of them have been given the privilege of gaining more experience by sending them to other institutions in Europe. At present the Sisterhood consists of 41 Sisters, 24 consecrated deaconesses, 14 probationers and 3 pupils.

The Sisters labor in the following institutions directly connected with the Motherhouse in Omaha:

- The Hospital, Ebenezer.
- The Home for Invalids.
- The Orphans' Home.

Also in the following institutions at other places:

- Home for the Aged, Madrid, Iowa.
- Ladies' Dormitory, Rock Island, Ill.
- Swedish Lutheran Orphans' Home, Andora, Ill.
- Immanuel Woman's Home, Chicago, Ill.

About twenty are engaged as parish deaconesses in Minneapolis, Minn.; Sioux City, Ia.; Chicago, Ill.; Omaha, Neb.; Rockford, Ill., and Denver, Colorado.

In 1901 the Motherhouse joined the Kaiserswerth General Conference.

BETHESDA DEACONESS HOME of the Minnesota Conference, St. Paul, Minn.

Founded 1902.

As early as 1880 the Minnesota Conference, of the Swedish Lutheran Augustana Synod, had agitated the establishment of a hospital, and a few years later opened one at the city of St. Paul, Minn. Owing to the lack of properly trained managers and helpers it had to be closed again and remained closed for nine years.

In 1891 a new effort was made, the Rev. C. A. Hultkrans accepted the call as superintendent, a centrally located property was secured and on March 8, 1892, Bethesda Hospital was opened again. Sisters from the Motherhouse at Omaha were engaged to take charge of the new hospital. The work proved successful from the beginning. Four years later (1896) the hospital was remodeled and enlarged to a capacity of 60 beds. More help was required. As no additional deaconesses could be secured, a training school for nurses was opened and conducted for several years under the supervision of deaconesses, who were in charge of the institution. This combination proving unsatisfactory, the Board of Directors in 1900 considered the establishment of a Deaconess Home in connection with the hospital and brought their plans before the Minnesota Conference. Owing to other pressing needs no definite action was taken then, but two years later, in October 1902, it unanimously resolved to establish in connection with Bethesda Hospital a Deaconess Motherhouse. The Board of the Hospital was directed to commence this work as soon as possible. Rev. C. A. Hultkrans, the superintendent of the Hospital, was appointed to take charge of the deaconess work and the deaconess cause was advocated throughout the Minnesota Conference in various ways. In 1903 several probationers were received and instructed. The first consecration of Sisters of Bethesda Deaconess Home occurred in Sept. 1906.

There are twenty Sisters, of whom 5 are consecrated deaconesses, 15 probationers, and two pupils.

Sister Bothilda Swenson, who had been in charge of the institution for nearly nine years and contributed much to the upbuilding of the Deaconess Home and Hospital, returned to her Motherhouse in Omaha, Nebraska, in 1907 and was succeeded by Sister Eleonora Slattengren, the present Sister Superior. Since October, 1906, Rev. A. F. Almer is Ass't. Rector.

The Minnesota Conference of the Swedish Augustana Synod elects the nine members constituting the Board of Directors.

The fields of labor of this Motherhouse are:

Bethesda Hospital, St. Paul, Minn.

Old People's Home, Chicago, Minn.

Foreign Mission in China.

THE NORWEGIAN LUTHERAN DEACONESS HOME AND HOSPITAL, BROOKLYN.

Founded 1885.

The beginning of deaconess work among the Norwegians of Brooklyn and New York was made in 1883, when at the request of the noble wife of the Norwegian Consul-General, Mrs. Anna Börs, and the Rev. Mortensen, pastor of the Norwegian Seamen's Church in Brooklyn, Sister Elizabeth Fedde was secured from Norway to labor among the sick and needy of the great metropolis. After one and one half year's successful labor, those interested organized for the purpose of establishing a hospital. A temporary Deaconess Home and Hospital was rented in Brooklyn and opened March 1, 1885. Sister Elizabeth Fedde was appointed Directing Sister, and two probationers entered to be trained as deaconesses. In 1889 the rented quarters were exchanged for the new building erected and owned by the corporation. In 1892 the institution was re-organized under the present name: "The Norwegian Lutheran Deaconess Home and Hospital." The same year witnessed the first consecration of Sisters of this institution. The Motherhouse at Christiania temporarily had supplied two Sisters, these were now called back, being needed at home.

In 1895 Sister Elizabeth Fedde went to Minneapolis, Minn., to begin deaconess work in that city, resulting finally in the establishment of a Deaconess Institution in that city, and Sister Mathilde Madland, who had been for eight years with the institution, was appointed Sister Superior.

A new modern building was erected 1903 and 1904 and dedicated April 19, 1904, 21 years after the first humble beginnings of deaconess work among the Norwegians in the Eastern metropolis.

The institution is controlled by a corporation of Lutheran pastors, laymen and women from out of whose membership a Board of Managers is elected entrusted with the administration of the institution. The Board of Managers elect the Rector, who must be a Lutheran pastor, and the Head Deaconess. The Rector is pastor and superintendent of Home and Hospital.

The number of Sisters now affiliated with this house is 23, of whom 4 are consecrated deaconesses and 19 probationers. Within recent years the number of Sisters began to grow, 17 probationers having been received within three years.

Rev. E. C. Tollefsen is the Rector and Sister Alma Nilsen the Head Sister.

The Hospital is the principle sphere of labor of the Motherhouse, but some Sisters are constantly at work among the poor of the city in their own homes.

THE NORWEGIAN LUTHERAN DEACONESS INSTITUTE,
MINNEAPOLIS, MINN. (1417 E. 23d Street.)

Founded 1889.

In the great Norwegian center of the North-West, where the Norwegian Lutheran Church has developed so rapidly and planted some of her noblest educational institutions we find also her charitable institutions and a deaconess Motherhouse.

In 1888, deaconess work was commenced in the city of Minneapolis, in a rented flat, by Sister Elizabeth Fedde and her assistant, a probationer. The following year, after a larger circle of friends of this work had been gained, an organization was effected under the name of The Norwegian Lutheran Deaconess Institute. The members constituting this body were chiefly from the Norwegian Lutheran Conference, now known as the Lutheran Free Church. The purpose was to establish and conduct a deaconess institution with its various branches of works of mercy. The needs of securing a permanent home for the institute were apparent and in the year following the corporation bought two lots and a house on 15th Ave. and E. 23d St., which was enlarged by an addition for hospital purposes. On September 1, 1891, this institution was occupied by the deaconesses and formally opened. Sister Ingeborg Sponland became Directing Sister the same year, continuing in this capacity till 1904, when she was succeeded by Sister Lena Nilsen, the present Directing Sister.

The first Rector of the Deaconess Institute was Rev. S. R. Tollefsen, who was installed in 1896 and occupied this position till 1902. He was succeeded by the present Rector I. Tollefsen, who entered upon his duties in May, 1905.

The expansion of the work soon required more accommodations and an additional building was erected for hospital purposes and two cottages were bought for resident purposes for the Sisters and other help. The erection of a new modern hospital has been begun and will be completed in the near future. The new hospital will cost approximately \$60,000 and will accommodate 84 patients.

Besides the Hospital in Minneapolis, the Sisters of this Deaconess Institute labor at the following stations and fields:

The Grand Forks (N. Dak.) Deaconess Hospital, since 1893.

The Martha and Mary Orphan Home at Pulsbo, Wash., since 1897.

The Orphans' Home at Lamberton, Minn., since 1898; later on transferred to Willmar, Minn. (1905) and connected with an Home for the Aged, known as Bethesda Homes.

The Girls' Home and School at Augsburg, in Madagascar, on the foreign mission field, an educational institution for children of the natives.

The German Lutheran Hospital and Deaconess Home, Springfield, Minn.

The Northwestern Hospital, Herron Lake, Minn.

At present the Norwegian Lutheran Deaconess Institute has 28 Sisters, of whom 12 are consecrated deaconesses and 9 probationers, and 7 pupils.

The institution has a Summer Home for the deaconesses at Lake Minnetonka, Minn., twenty miles from Minneapolis.

The "Norwegian Lutheran Deaconess Institute" was incorporated as an association for works of mercy, under the laws of the State of Minnesota. It consists of persons interested in these works recruiting from the Norwegian Lutheran Free Church, the Hauges Lutheran Synod, the Eielsen Lutheran Synod and the United Norwegian Lutheran Church.

THE NORWEGIAN LUTHERAN DEACONESS HOME AND HOSPITAL, CHICAGO.

Cor. Haddon Ave. and Leavitt St.—Founded 1897.

In the fall of 1885, Rev. A. Hortensen of Christiania, Norway, preached a sermon in Bethlehem church, Chicago, on "The Female Diaconate." The result was a mass-meeting of Norwegians, mostly women, on Nov. 3, which resulted in the organization of the "Norwegian Lutheran Tabita Society." The society forthwith began to work by collecting money, food and clothing for distribution among the poor, and raised money for a building fund in order to provide for a deaconess home.

As the membership increased, two diverging tendencies became evident in the society, the one pursuing the plan of establishing a National Norwegian Hospital, regardless of the deaconess feature; the other adhering to the original plan of establishing a Deaconess Home and Hospital. The conflicting tendencies led to a separation, and though later on a reunion was brought about, it was of but a short duration.

As "The Original Norwegian Lutheran Tabita Society," whose object was the establishment and maintenance of a Deaconess Home and Hospital, the association secured in 1891 three Sisters from the Norwegian Lutheran Deaconess Institute at Minneapolis and began service in the form of parish work. In the fall of the same year a house was bought and dedicated as a Deaconess Home and Hospital, and conducted until August, 1893, when it was destroyed by fire.

In 1892 a reunion of the two branches of the Tabita Society was effected by the efforts of several prominent impartial men, and a new association formed after the dissolution of the old ones under the first original name. Funds were collected and "The Tabita Deaconess Home and Hospital" on Francisco and Thomas Street erected

(finished June, 1893). The old diverging tendencies, one minority striving for a Norwegian Hospital and the other for a Deaconess Home and Hospital, again brought about a separation in 1895. When it was found that no friendly agreement could be gained, rather than to go to court about its share of the property, the friends of the Deaconess Home plan for the third time started from the beginning with the purpose of establishing a Deaconess Home and Hospital.

On February 17th, 1896, "The Norwegian Lutheran Deaconess Society of Chicago" was organized. Though weak and discouraged by former experiences it did not despair, but went on in faith and hope and charity. After its incorporation in Sept. 1896, a two-flat house on Artesian and Lemoyne streets was rented, in May, 1897, containing together with a rear house 25 rooms, and a Deaconess Home and Hospital was opened there.

At this time the association secured the services of Sister Anna Tofte from the Motherhouse of Christiania as temporary Sister Superior. After a short time she left the work on account of failing health. In Nov. 1897, Sister Ingeborg Oberg, formerly of the Norwegian Lutheran Deaconess Institute at Minneapolis, took charge of the institution as temporary Sister Superior.

In the spring of 1890 the society purchased property on Haddon ave. and Leavitt street, the present location of the institution, and in 1902 erected the present building serving as Motherhouse and Hospital. It was dedicated May 24, 1903, by the President of the United Norwegian Lutheran Church of America. Rev. H. B. Kildahl, who had previously been called as Rector of the Deaconess House and Hospital, entered upon his duties when the work was commenced in the new building, and Sister Marie Larsen took the place of temporary Sister Superior in place of Sister Ingeborg Oberg, who resigned.

At the annual meeting in 1900 the United Norwegian Lutheran Church of America appointed a committee to propose a plan by which the Church could assume control of the institution, which committee was to confer with the institution. Acting on the recommendation of this committee, the Church instructed its Board of Trustees to accept the property of the Norwegian Lutheran Deaconess Society in Chicago when the new building should be completed. This transfer was effected in June, 1903, and in Nov., 1904, all the property of the society was deeded over to the United Church, the latter having thereby accepted the deaconess work as one of the branches of her activity. The Church now elects a Board of Directors for the institution, who are entrusted with the administration of the affairs of the Deaconess Home and Hospital. Rector and Sister Superior are also called by the Church.

At the annual meeting in 1905, the United Church called Deaconess Ingeborg Sponland to the position of a permanent Sister Superior. Within recent years the number of Sisters has rapidly grown

from year to year, having doubled within the past four years and counting now 61 Sisters, of whom 16 are consecrated deaconesses, 37 probationers and 8 pupils.

The following stations are supplied by Sisters from this Deaconess Institution:

1. United Church Mission in China.....	3 Sisters
2. United Church Mission in Madagascar.....	2 "
3. Homme's Home for the Aged, Wittenberg, Wis.....	2 "
4. Norwegian Lutheran Children's Home, Chicago.....	1 "
5. Bethesda Hospital, Crookston, Minn.	2 "
6. Deaconess Hospital, Grafton, North Dakota.....	2 "
7. Deaconess Hospital, Northwood, N. Dakota.....	2 "
8. St. Luke's Hospital, Fergus Falls, Minn.....	2 "
9. St. Luke's Hospital, Fargo, N. Dak.....	4 "
10. Ebenezer Hospital, Madison, Minn.....	1 "
11. St. Olaf Hospital, Austin, Minn.....	2 "
12.—16. Parish Deaconesses in St. Peter's Church, Sioux City, Bethlehem, Zion, Emmaus, St. Paul's, Chicago, Ill.	

Besides, there are five pupils, not Sisters, in training for mission work in China and Madagascar.

The present Rector is Rev. H. B. Kildahl; the Sister Superior, Ingeborg Sponland.

EBEN-EZER DEACONESS HOME AND SANATORIUM, BRUSH, COLORADO:

Founded 1905.

The youngest of the American Deaconess Motherhouses is the Eben-Ezer Deaconess Home connected with the Sanatorium at Brush, Colorado, founded and conducted by the Rev. J. Madsen. While Eben-Ezer as a sanatorium for pulmonary tuberculosis dates back to 1903, when it was founded for the purpose of providing a Christian home for such possessed of little means and afflicted with that disease, and going to Colorado seeking health, the Home became a deaconess institution properly in 1905.

Sister Marie Hvidbjerg was sent to Denmark by the institution for the purpose of being trained there as a deaconess. During the same period two other Sisters were sent to the Swedish Motherhouse at Omaha for training. After having been for two years at the Deaconess Motherhouse at Copenhagen, Denmark, Sister Marie was consecrated there and returned to Brush, Colorado. The other two Sisters likewise returned to their institution in the fall of 1905 and entered upon their work at Eben-Ezer.

One consecrated deaconess, two probationers and one pupil constitute at present the sisterhood. Rev. J. Madsen is the Rector.

Besides the Sanatorium for twenty-four inmates this institution conducts also a small Old People's Home with four inmates at the same place.

Eben-Ezer is conducted by a board of directors elected chiefly from the members of the "United Danish Lutheran Church" and the "Danish Lutheran Church," other Lutherans, however, not being excluded. While it is not officially connected with any Lutheran synod it is closely affiliated with the Danish Lutheran synods.

FOURTH SESSION—WEDNESDAY AFTERNOON.

In the afternoon session the reading of the paper was continued.

Judge Staake addressed the convention and in conclusion invited the Conference after its close to visit and inspect the buildings and grounds adjoining the Mary J. Drexel Home, recently acquired by this Motherhouse at a cost of \$125,000, for a Girls' School and kindred purposes. The invitation was cheerfully accepted and the Conference later on under the guidance of Judge Staake were shown the new acquisition.

The papers and the proceedings were ordered to be printed in the usual manner.

The Motherhouse at Omaha having kindly extended an invitation to meet there next, the invitation was thankfully accepted. It was resolved that this Conference shall meet hereafter regularly every second year on Wednesday and Thursday after Easter. The program for the next convention is to be arranged by the officers of the Conference and the Rector and Directing Sister of the entertaining Motherhouses, by the 1st of January preceding the convention.

The thanks of the Conference were extended to the Philadelphia Motherhouses for its hospitality, and the meeting adjourned with song, prayer and benediction.





THE EIGHTH CONFERENCE AT OMAHA, NEB.

PROCEEDINGS AND PAPERS

... OF ...

The Eighth Conference

... OF ...

EVANGELICAL LUTHERAN

Deaconess Motherhouses

IN THE

United States.



OMAHA, NEB.

June 21—22, 1910.

CONTENTS.



	Page
Statistics and Review.....	8
Contentment and Happiness in Deaconess Calling. By Rev. A. Fonkalsrud.....	12
What and How Much Should be Required in the Theoretical Course of Study for Sisters. By Rev. Chas. E. Hay, D. D.....	16
The Training of Our Sisters After the Completion of the Course for Candidates. By Rev. E. F. Bachmann.....	23
The Consecration of Deaconesses. By Rev. H. L. Fritschel.....	30
Is It Advisable to Train Nurses Along With Deaconesses? By Rev. H. B. Kildahl.....	37
Officers and Motherhouses.....	42

PROCEEDINGS AND PAPERS.

The Eighth Conference of the Evangelical Lutheran Deaconess Motherhouses in the U. S. convened June 20, 1910, at the Immanuel Deaconess Institute, Omaha, Neb.

The opening services were conducted by the Rev. P. M. Lindberg, who based his remarks on Luke 4:16-22 and extended a cordial welcome to the Conference.

FIRST SESSION—TUESDAY MORNING.

In the absence of Prof. Dr. Spaeth, the president, on account of sickness, the session was opened by the secretary, and Rev. E. F. Bachmann elected chairman pro tem.

The following Deaconess Motherhouses were officially represented:

1. The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, represented by Rector E. F. Bachmann, Oberin Wilhelmine Dittmann and Sister Julie Mergner, representative of the Board.

2. The Lutheran Deaconess Motherhouse at Milwaukee, Wis., represented by Rector H. L. Fritschel, Sister Superior Martha Gensike and Rev. H. W. Roth, D. D., representative of the Board.

3. The Immanuel Deaconess Institute, Omaha, Neb., represented by Rev. P. M. Lindberg, Sister Superior Anna Flint and Mr. A. Bloom, representative of the Board.

4. The Lutheran Deaconess Motherhouse and Training School, Baltimore, Md., represented by Rector Chas. E. Hay, D. D., Head Sister Sophie Jepsen and Rev. U. S. D. Rupp of the Board.

5. The Norwegian Lutheran Deaconess Motherhouse and Hospital Minneapolis, Minn., represented by Sister Marie Folkvard and Prof. J. L. Nydahl, representing the Board.

6. Bethesda Deaconess Motherhouse and Hospital, St. Paul, Minn., represented by Rector Carl Hultkrans, Sister Superior Eleonore Slattengren and Sister Magda Hultquist, representing the Board.

7. The Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N. Y., represented by Rector A. Fonkalsrud.

8. The Norwegian Lutheran Deaconess Home and Hospital, Chicago, Ill., represented by Rector H. B. Kildahl, Sister Augusta Jorgenson and Mr. Adolf Larson, representing the Board.

9. The recently established Deaconess Motherhouse and Hospital at Sioux City, not yet affiliated with the Conference, was represented by Rector E. Johnson.

On motion it was resolved: Inasmuch as the Norwegian Lutheran Deaconess Home and Hospital at Chicago has complied with the resolution of the last Conference, Resolved, That this Motherhouse be recognized as being in full membership with this Conference.

The following visitors were introduced to the Conference and welcomed and invited to take part in the discussions.

Rev. E. P. Jens of the Evangelical Deaconess Motherhouse, St. Louis, Mo., Rev. Adolf Hult, Omaha, Rev. L. Groh, D. D., Omaha, Rev. J. V. Carlson, Omaha, Rev. A. Norrbom, Sioux City, Ia., Rev. K. G. W. Dahl, Rev. Ph. Heist, De Witt, Neb., Rev. F. Schulte, Russel, Kans. The following Sisters: Ingeborg Borgen, Mildred Olson, Bergine Gilbertson, Christine Gleichert, Alma Fogelstroem, also Mrs. Rev. E. A. Fogelstroem and Miss Fogelstroem, and Mr. G. E. Flodman, Omaha.

The following message was received by telegram from Prof. A. Spaeth, D. D., LL. D.

Mt. Airy, Penna., June 20, 1910.

Greetings to Conference. Phil. 1:8-10. ("For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things

that are excellent; that ye may be sincere and void of offence unto the day of Christ, being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.")

SPAETH.

A committee, consisting of the chairman and the secretary, was appointed and instructed to send a telegram to Dr. Spaeth expressing the sympathy and wishes for a speedy recovery in behalf of the Conference.

The committee sent the following message: The Deaconess Conference, at Omaha, Neb., assembled, sends cordial greetings, sympathy and best wishes to its honored and beloved President. 1 Peter 5:10-11. ("The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.")

H. L. FRITSCHER.

E. F. BACHMANN.

ELECTION OF OFFICERS.

The following officers were elected:

President—Prof. Adolph Spaeth, D. D., LL. D.

Secretary—Rev. Herm. L. Fritschel.

On motion of Mr. Larson it was resolved that the office of a Vice President be hereby created, and Rev. E. F. Bachmann was elected Vice-President.

The program for the Conference as arranged and printed by the secretary was adopted as the order for the sessions.

The secretary then read the following survey of events in the Motherhouses since the last convention and submitted the latest statistics of the Lutheran Deaconess Motherhouses in the U. S. which were ordered to be spread upon the minutes of the Conference.

Statistics of the Lutheran Deaconess Motherhouses in the U. S.

Name of Deaconess Motherhouse.	Deaconesses.	Probationers	Total.	Pupils.	Total.	Stations and Fields.
1. Philadelphia, Pa.—Mary J. Drexel Home and Philad. Motherhouse of Deac.....	56	17	73	2	75	16
2. Milwaukee, Wis.—Lutheran Deaconess Motherhouse	27	17	44	1	45	8
3. Baltimore, Md.—Lutheran Deaconess Motherhouse of General Synod.....	17	17	34	...	34	6
4. Omaha, Neb.—Immanuel Deaconess Institute	30	11	41	6	47	14
5. Minneapolis, Minn.—Norwegian Deaconess Institute	14	16	30	10	40	6
6. Brooklyn, N. Y.—Norweg. Lutheran Deaconess Home and Hospital.....	1	16	17	2	19	2
7. St. Paul, Minn.—Bethesda Deaconess Home and Hospital	9	12	21	6	27	7
8. Chicago, Ill.—Norwegian Lutheran Deaconess Home and Hospital.....	17	32	49	15	64	18
9. Brush, Colo.—Eben Ezer Mercy Institute	...	3	3	1	4	3
10. Sioux City, Ia.—St. John's Hospital and Lutheran Deaconess Home	1	...	1	1	2	1
Total.....	172	141	313	44	357	81

1. *The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses.*—Rev. E. F. Bachmann, Rector; Deaconess Wilhelmine Dittmann, Sister Superior. — Deaconesses: 56; Probationers 17; Total 73.—Stations: Home for the Aged, (1 Sister); Children's Hospital (8); School for Girls (6); Kindergarten (1); Kindergarten Training School (2);. Fields of Labor: German Hospital (25); Easton Hospital (4); Kensington Dispensary (2); Luther Settlement House (1); Parish-work (7).

2. *Lutheran Deaconess Motherhouse at Milwaukee, Wis.*—Rev. Herm. L. Fritschel, Rector; Deaconess Martha Gensike, Sister Superior.—Deaconesses: 27; Probationers 17. Total: 44. Stations: Milwaukee Hospital and Motherhouse (21); Passavant Hospital, Pittsburg, Pa. (7); Passavant Mem. Homes for the Care of Epileptics, Rochester, Pa. (4); Orphans' Home and Farm School, Zelienople, Pa. (4); Layton Home for Incurables, Milwaukee, Wis. (5); Kindergarten (2); Kindergarten Training School, Milwaukee, Wis. (2). Field of Labor: Old People's Home, Zelienople, Pa. (1).

3. *Immanuel Deaconess Institute, Omaha, Neb.*—Rev. P. M. Lindberg, Rector; Deaconess Anna Flint, Sister Superior; Rev. Swanberg, Associate Pastor.—Deaconesses: 30; Probationers 11; Total

41. Stations: At Omaha, Immanuel Hospital (20); Immanuel Orphans' Home (2); Nazareth Home for the Aged (2).

Fields of Labor: Parish Work in Sioux City (1); Minneapolis (2); Chicago (1); St. Paul (1); Rockford, Ill. (1); Denver, Col. (1); Old People's Home, Madrid, Iowa (1); Ladies' Hall, Augustana College, Rock Island (1); Orphans' Home, Andover, Ill. (1); Immanuel Woman's Home, Chicago (1); Immigrant Mission, Ellis Island, N. Y. (1).

4. *Lutheran Deaconess Motherhouse and Training School, Baltimore, Md.*—Rev. Chas. E. Hay, D.D., Rector; Deaconess Sophia Jepson, Sister Superior. Rev. W. S. Freas, D.D., Associate Pastor and Superintendent of Instruction.—Number of Deaconesses: 17; Probationers 17; Total: 34.

Fields of Labor: Tabitha Hospital and Home for Aged and Children, Lincoln, Neb. (3); Orphans' Home, Loysville, Pa. (1); National Home for the Aged, Washington, D. C.; Parishes: New York (4); Philadelphia (1); Harrisburg, Pa. (1); York, Pa. (2); Canton, Ohio (1); Louisville, Ky. (1); Private Nursing in Baltimore from Motherhouse (4); Kindergarten at Motherhouse (2).

5. *Norwegian Lutheran Deaconess Institute, Minneapolis, Minn.*—Rector (vacant), Deaconess Lena Nelson, Sister Superior. Deaconesses: 14; Probationers: 16; Total: 30. Station: Norwegian Lutheran Hospital, Minneapolis.

Fields of Labor: Deaconess Hospital, Grand Forks, N. Dak.; St. John's Hospital, Sioux City, Ia.; Bethesda Homes, Willmar, Minn.; Martha and Mary Orphans' Home, Pouesbo, Wash.; Girls' Home and School, Tongoborg, Madagascar.

6. *Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N. Y.*—Rev. A. O. Fonkalsrud, Rector; Deaconess Hanna Hermanson, Sister Superior. Deaconesses: 1; Probationers: 16; Total: 17. Station: Hospital (16); Relief Work in Brooklyn (1).

7. *Bethesda Deaconess Home, St. Paul, Minn.*—Rev. Carl Hultkrans, Rector; Deaconess Eleonore Slattengren, Sister Superior. Rev. A. Almer, Associate Pastor.—Deaconesses: 9; Probationers: 12; Total: 21. Stations: Bethesda Hospital, St. Paul; Bethesda Invalids' Home; Bethesda Old People's Home, Chicago, Minn.; Bethesda Receiving Home for Children. Fields of Labor: Foreign Mission Field in China.

8. *Norwegian Lutheran Deaconess Home and Hospital, Chicago.*—Rev. H. B. Kildahl, Rector; Deaconess Ingeborg Sponland, Sister Superior. Deaconesses: 17; Probationers: 32; Total: 49. Stations: Norwegian Lutheran Hospital, Chicago; Norwegian Lutheran Children's Home, Chicago (1); Homme Home for the Aged, Wittenberg, Wis. (2); Bethesda Hospital, Crookston, Minn. (2); Deaconess Hospital, Grafton, N. Dak. (2); Deaconess Hospital, Northwood, N. Dak. (2); St. Luke's Hospital, Fargo, N. Dak. (6); St. Luke's Hos-

pital, Fergus Falls, Minn. (2); Ebenezer Hospital, Madison, Minn. (2); St. Olaf's Hospital, Austin, Minn. (2); Luther Hospital, Eau Claire, Wis. (1); Parish Work in Chicago (1); Superior, Wis. (1); Bible Woman, Chicago (1); Foreign Mission Field, Ft. Dauphin, Madagascar (2); Kioshan Honhan, China (2); Runing Honan, China (1).

9. *Eben Ezer Mercy Institute, Brush, Colo.*—Rev. Madsen, Rector. Probationers: 3.—Stations: Sanatorium for Consumptives; Home for the Aged; Hospital, at Brush, Colo.

10. *St. John's Hospital and Deaconess Home, Sioux City, Ia.*—Rev. E. Johnson, Rector; Deaconess Britha Skordahl, Sister Superior. Station St. John's Hospital, Sioux City (2).

Spheres of Labor of the Lutheran Deaconesses in America.

1. Parish Work (Parishes)	26
2. Hospitals	22
3. Orphans' Homes	7
4. Homes for the Aged	10
5. Homes for Invalids	2
6. Home for Epileptics	1
7. Sanatorium and Dispensary for Tuberculosis...	2
8. Settlement Work	1
10. District Nursing	2
11. Immigrant Mission, N. Y.....	1
12. Woman's Home (Hospice)	1
13. Girls' School	1
14. Kindergartens	8
15. Training Schools for Kindergarten Teachers...	3
16. Matron Ladies' Hall (College).....	1
17. Foreign Mission Field—	
China	3
Madagascar	2

The growth in numbers may be seen from the following statistics. In the respective years the total number of Sisters in all the Lutheran Deaconess Motherhouses being

1897.....	163	Sisters
1899.....	197	"
1903.....	205	"
1904.....	220	"
1905.....	238	"
1907.....	294	"
1908.....	305	"
1910.....	313	"

Review.

Since the last meeting of the Conference in April, 1908, the following changes in the personnel of the Conference have occurred, and the following facts deserve mention.

PERSONAL.

1908.

On October 2, 1908, Sister Magdalena Steinmann, Oberin of the Philadelphia Motherhouse, withdrew from the work and returned to her home in Germany. For 19 years she has been affiliated with the deaconess work in America and rendered valuable services as Training Sister in Philadelphia from 1889 to 1896, in the same capacity at Milwaukee, Wis., 1896 to 1899, and as Oberin in Philadelphia from 1901 to 1908.

At Easter 1909 Sister Wilhelmine Dittmann was installed as Oberin of the Philadelphia Motherhouse, having been Acting Oberin since the resignation of her predecessor.

1909.

In spring Rector E. C. Tollefsen of the Norwegian Lutheran Deaconess Home at Brooklyn, N. Y., resigned to accept a pastorate at a congregation. He was succeeded by Rev. A. Fonkalsrud of Fargo, N. Dak., who entered upon his duties as Rector in October, 1909.

In August, Rector I. Tollefsen, for many years pastor of the Norwegian Lutheran Deaconess Motherhouse at Minneapolis, Minn., resigned to accept a call of a congregation. He was a charter member of the Conference. The vacancy has not yet been filled.

October 4, Rev. E. A. Fogelstroem, the founder of Immanuel Deaconess Institute and a pioneer in the deaconess work of this country, especially in the Swedish Lutheran Church, was called to his heavenly rest. With undaunted courage and self-sacrificing zeal he devoted himself to the works of mercy and the upbuilding of the deaconess cause until his physical and mental strength collapsed.

EXTENSION OF THE WORK.

In 1909 a new deaconess association was organized in the Norwegian Lutheran Church consisting chiefly of members of the Hauge Synod, and in January, 1910, a Deaconess Hospital opened at Sioux City in connection with St. John's Hospital. Rev. E. Johnson was elected as Rector and Sister Britha Skorgard as Directing Sister.

The Bethesda Deaconess Home and Hospital at St. Paul, Minn., erected a large new hospital building during the past year.

The Milwaukee Motherhouse opened a large well equipped Home for Invalids at Milwaukee, July 8, 1908.

The Immanuel Institute at Omaha dedicated a new hospital building in January, 1910, remodeling the old hospital building for a Home for the Aged.

The Norwegian Lutheran Deaconess Home dedicated a new large hospital building in March, 1910.

The Norwegian Lutheran Deaconess Home and Hospital at Chicago laid the corner stone for a large addition to the present hospital in the fall of 1909.

The Lutheran Deaconess Motherhouse and Training School at Baltimore, Md., laid the corner stone for a \$100,000 Motherhouse building this spring.

ANNIVERSARY.

In September, 1909, the Philadelphia Deaconess Motherhouse celebrated the twenty-fifth anniversary of the arrival of the first seven Sisters to begin the deaconess work in the German Hospital, which event marks the renewed beginning of the deaconess work in our country and hence was of general interest.

Rev. A. Fonkalsrud then read his paper on:

CONTENTMENT AND HAPPINESS IN THE DEACONESS CALLING.

Contentment and happiness can not be attached to any particular calling or vocation, they may be more easily obtained in one than in another, but perfection is hardly to be sought; that some forms of work are more trying than others is generally admitted.

The Deaconess Calling is considered a very favorable one for the experience of contentment, this being due to the exalted position which is accorded the deaconess; the higher the calling the more untainted do we expect to find the contentment derived from the performance of our duty in it. The deaconess calling is certainly one in which true happiness may be looked for and found in as large a degree as in any other.

To be contented is the desire of all and our efforts are used unsparingly for its attainment.

To fully consider the subject it would be necessary to ascertain the causes for discontentment, i. e. diagnose it and offer an effective remedy. This would require more time than is desired to occupy and hence it is left to our individual consideration.

We can define happiness variously and yet to the Christian there is but one happiness. This some say is easily obtained, others will doubt if even a Christian can have complete happiness. Generally speaking it is a question of degree. When our contentment reaches a certain level we cease to grumble and when it falls below discontentment is our lot. This being true it must be our aim to keep above this satisfied level.

The measure of contentment is filled sooner to some than to others, depending on previous training, education, culture etc. Some will require a great deal for their satisfaction, they have many desires to be gratified. Self-satisfaction and satisfaction with surroundings being important factors, from a practical viewpoint to happiness.

By self-satisfaction I do not mean the hypocritical but the ethical, and if rightly understood, that of the Christian.

It is well for us to remember that "satisfaction" is indeed an integral part of contentment and happiness.

It may also be argued that "gratification" is a word that should not be used in connection with a subject of this kind as it pertains to Sisters of mercy, however it must be remembered that a deaconess is a human being with kindred inclinations. Self is a part of a deaconess after her consecration as well as before. It is true that the laying on of hands, prayers and consecration in general by the Church have a very hallowing influence and power giving effect upon the person praying that this may be done unto her. But even those who may thus be strongly fortified against the effects of the world will recognize it as a potent factor and pray: "Lead us not into temptation, but deliver us from evil."

This stern condition remains, we must be contented in a world foreign to contentment. Can we?

Our attention has been called to favorable and unfavorable callings, however is it not true that we should derive our greatest happiness in our chosen work? If we are not happy in our chosen field of labor, we can not expect to be in a forced one.

A Sister knowing that she is occupying a special place of honor and is preeminently the handmaiden of the Lord in His vineyard should be happy for that reason alone, if for no other. Let a Sister constantly bear in mind: What she is, What she does, and Whom she serves.

Time is an important factor to be considered when we discuss contentment and happiness. I am convinced, and my conviction is based on experience and observation, that our Sisters are not allowed ample time for self-restoration neither to body nor to soul. A constantly overworked body and mind are in a poor condition for contentment. May God speed the day when the number of our Sisters shall be greatly increased and that the burden of the few may be placed on the many.

It is often said that what we are, is due to two factors, the one being our God given faculties and the other, environment, as these may influence our course in life, and to some extent mould them. A Sister should study herself and try to discern her natural and innate failings, she will find that her unhappiness is primarily found in these.

When a Sister has become aware of her own dangers and the enemies of her happiness, let her in a true Sister's spirit invoke the help of God and seek to overcome them.

When we enter our chosen vocation it is with considerable anticipation of the pleasure of its duties; few if any vocation offers sufficient to fulfill our anticipations; this fact is conspicuously true regarding the deaconess calling, as modern popular opinion has given it a semi-divine aspect. For this reason probably our Sisters are more disappointed in the realities of their calling than others. This feature is generally known to Head Sisters and Rectors of the various Motherhouses; consequently probationary Sisters are forewarned that they may be forearmed.

Our attention has already been called to ourselves as the prime cause of unhappiness. This again must be due to some discrepancy in the spiritual life. The more neglected and the more discrepancies there may be in a Sister's life the greater will her unhappiness be. I have seen patients suffer intensely yet happy and satisfied, the Sister nursing this patient dissatisfied and complaining. Why this strange phenomenon? Circumstances certainly favored the Sister working in her chosen field rather than the patient in extreme pain. Some will say, it was by the help and grace of God that the patient could be happy in the most adverse circumstances. True, but this must also be applied to the Sister. Does the Lord know of an unbelieving Sister? An unbeliever as a worker in the vineyard of the Lord is a farce.

We must admit spiritual discrepancies in Sisters as in others, but this should also bring to our minds when we are dissatisfied and unhappy that we must attribute it to some perversion in our Christian life.

Love to God and love to man can be the only motive of a Sister for having chosen her particular calling, and without the desire to serve the unfortunate and needy for Christ's sake and as His hand-maid she can do little. A Sister must know that she serves God best by serving humanity in words and deeds, that she has the particular opportunity of preaching the love of Christ in the language of kind acts.

The second factor, environments, is of considerable importance, though not as much as is generally supposed. We can imagine conditions about us so adverse to our wishes that they practically forbid good-will and good-feeling. If the surroundings are thus we must bear in mind that we are factors in the shaping of our own environments. This applied to our Sisters they become the party of the first part and we the party of the second part in making our surroundings. If discontentment is due to this factor it becomes the joint duty to correct any wrongs that may exist.

Contentment like happiness is, in practical life, one of degree.

A Sister, like others, can not have all she may desire as it is distinctly in accordance with a Sister's calling to practice self-denial; this does not mean to such an extent that it would be a torture.

A Sister's life is one in simplicity, one in harmony with her works, similar to that of her Lord who came not to be served but to serve. Every Christian must consider his life one of service. Upon the Christians does God depend for workers in His kingdom.

Contentment and happiness must be understood to mean a state of mind wherein the ordinary ruffles contingent upon our daily lives may be included. We consider the heavens clear even though we see vestiges of clouds. So also must happiness be found amidst a certain amount of imperfections.

Sisters are members of a large household, many members of which have tender feelings and consequently it is urgently necessary for all to be careful and considerate for one another. Let it be a part of our happiness to make others happy.

Those of us not belonging to the Sisterhood are happy to think the opportunity is given us to work for this much neglected and misunderstood office in the Church of God and we trust that God may grant us wisdom in our work, that we may contribute to the happiness of our Sisters.

The paper was freely discussed by pastors, Sisters and Board members.

On motion of the secretary it was resolved that a committee consisting of Rev. H. W. Roth, D. D., Rev. H. B. Kildahl, and Rev. C. Hultkraus be appointed to prepare appropriate resolutions on the death of Rev. Fogelstroem. The following was adopted by a rising vote and ordered to be spread upon the minutes and a copy sent to the family of the departed brother.

DEATH OF PASTOR E. A. FOGELSTROEM.

Your committee respectfully reports that the Rev. E. A. Fogelstroem, the founder of the beneficent institution, in one of which the Eighth Conference of Ev. Luth. Deaconess Motherhouses in the U. S. is now in session, departed this life at his home, Wahoo, Neb., October 4th, 1909, and after services in the chapel of the Deaconess Motherhouse in the Immanuel Swedish Lutheran Church, Omaha, was laid to rest in Forest Lawn Cemetery near this city. His age was 59 years, 3 months and 14 days. He sleeps "In Christ and in Peace."

This conference notes with gratitude to God the great work which under God our brother was enabled to accomplish in the field of Christian mercy for the care of the orphan, the relief of the sick

and the founding and establishment of the Immanuel Deaconess Institute, Omaha, Nebraska.

Our brother was known as a diligent student of the Word of God; a man of prayer and eminent in faith and in patient waiting upon the Lord. His deep and sincere Christian character won the confidence of the Church and secured for his labors the manifest favor of God.

This Conference invokes upon the institutions which the Rev. Fogeistroem established and upon his bereaved family the blessings of God, and calls upon its members to "Work while it is day" for the night is at hand when no man can work.

The Committee: H. W. ROTH.
CARL HULTKRANS.
H. B. KILDAHL.

The Conference adjourned at 12 o'clock for dinner in the Motherhouse.

SECOND SESSION—TUESDAY AFTERNOON.

The afternoon session was opened by singing the hymn "Jesus still lead on."

Rev. Chas. E. Hay, D. D., read his paper on:

WHAT AND HOW MUCH SHOULD BE REQUIRED IN THE THEORETICAL COURSE OF STUDY FOR SISTERS?

The deaconess calling is an eminently practical one; but, as our theme implies, its activities are not to be blindly prosecuted. Its practice is to be intelligently directed along lines deliberately chosen, and to be regulated by fixed principles. It has its ideals, its aims, its limitations, and it is of the highest importance that these be well understood by all who would enter upon its duties. Hence the need of training schools and courses of instruction.

It must be borne in mind that no course of study can of itself suffice to prepare a deaconess for her responsible calling. To attain proficiency, she requires practice, the actual exercise of her sympathies and capacities in the doing of good to others. In the normally developed and fully equipped motherhouse there is daily opportunity for actual labors of this character. In many, the demands thus made upon the time and strength have hitherto greatly limited the possibilities of formal theoretical instruction. But this is always felt as a misfortune, and there is a general tendency to enlarge the sphere

of the class-room and to give a broader education to those who are to face the perplexities and responsibilities of the deaconess calling.

In prescribing a course of study, much latitude must be allowed. There should be sufficient variety and thoroughness to attract young women of bright minds and advanced culture, and yet the standard of admittance must not be such as to exclude worthy applicants of more limited intellectual capacity and attainments, nor the requirements of the course so severe as to unduly discourage them.

It shall be the aim of this paper to set forth the minimum of class-room requirement for the average candidate, it being understood that under favorable circumstances much more may be provided, while some pupils in preparation for special lines of work may be exempted from the pursuit of certain branches of the regular course.

The primary study in a motherhouse is of course the Word of God. This is to be chart and compass for the entire life of the deaconess. She must become familiar with it and be able to use it for her own guidance and for the direction of others. This will require some attention to the various branches of Biblical Introduction. Biblical geography and archaeology and ancient history will be invaluable aids. The analytical study of special books of the Bible, the gathering and comparisons of passages bearing upon certain topics, particularly such as are adapted to special conditions and circumstances in life—for the young, the aged, the sick, the afflicted, the awakened—will be very helpful. All of this specific study must be in the most reverent spirit, not displacing but adding emphasis to the daily devotional use of the Scriptures for the nurture of the personal religious life.

It is exceedingly important that the deaconess should have clear conceptions of fundamental Christian doctrine. She should be thoroughly familiar with the doctrinal views of the branch of the Church with which she is connected, and in which she is to serve. This will be essential to her own peace of mind and to her efficiency as a representative of the Church. She will very frequently be brought into contact with people of diverse views and with many whose religious ideas are utterly perverted. Hence she will need to be well-grounded, in order that her own faith be not shaken, and she should be able in a quiet but effectual way to wield the sword of the Spirit for the smiting of error. After leaving the motherhouse, there will in most cases be little opportunity for the systematic study of doctrine, and it is therefore incumbent upon the institution to afford every possible facility in this line, in order that the Sisterhood may be one in spirit and aim and be sustained in arduous labors and amid all temptations by the consciousness that they are fixed upon a firm and immovable foundation. Indifference here would be inexcusable, above all, in a Lutheran institution. With our historic position as exponent and defender of the pure teachings of the

divine Word, making all else subordinate to this, we owe it to those who come to us for instruction to give them a clear conception of divine truth as emphasized in the Reformation. Our Church has a great mission in America, and Lutheran deaconesses should go forth well equipped to bear their part as living witnesses to the power of the Gospel so precious to us all.

As a deaconess will not only be brought into frequent relations with people of all classes under circumstances in which it may often be difficult to decide upon the proper course of action for herself, but will have frequent occasion to advise others as to their duty under trying conditions, she will need to have very clear ideas upon questions of morality. She must have an easy grasp of the principles underlying all the ordinary relations of life, and must be able to pass judgment promptly and accurately upon the problems affecting personal, domestic and social conduct. The careful study of a competent treatise upon practical Christian ethics may be of immense benefit in the after-life of a Sister. She will thus be enabled to estimate aright both the strength and the weakness of many forms of modern philanthropy, and, while cordially endorsing what is good in these, to lay out her own life upon a higher plane, illustrating in her activities the beauty of morality sustained and glorified by communion with the Unseen and Eternal.

The kingdom of Christ has been established in the midst of the kingdoms of this world. It is to permeate them with its spirit and mould them to its likeness. Every intelligent believer, being called to bear a part in the execution of this world-program, must know something of the world which he goes forth to conquer. A deaconess should have a good general knowledge of the world's history, of the rise and fall of empires, of the ambitions which have swayed and still sway the multitudes, of the virtues which have exalted and the vices which have ruined nations. She should know the history of our own land, that she may value aright our blood-bought liberties and do her part in cultivating the spirit of enlightened Christian patriotism. It may not be practicable to embrace an extended course in secular history in the curriculum of the motherhouse, but the library should be supplied with reliable compendiums of history and these should be strongly recommended for private reading. It is an inspiring exercise to trace the hand of God in the affairs of nations. It awakens a peculiar sense of security and arouses a holy enthusiasm for the further accomplishment of His gracious purposes.

Upon the background of this general view of the world's development, the deaconess should clearly discern the wonderful pathway of the Church of Christ. Onward through persecution and through the centuries, she sees the little flock threading its way, often overshadowed by dark clouds, often footsore and weary, but yet ever pressing forward, growing stronger and purer, and reflecting ever more fully the character of its great leader. It would be a cruel

wrong to send out these heroic souls to struggle in Christ's name against the hosts of sin, without first opening before them the glowing pages of the Church's past achievement, that they may realize their place in the onward career of the great conquering host and be inspired by the shouts of victory and praise which ring out through the ages. It would be an equal wrong to leave them without warning against the errors of the past, the perversions of the Gospel, the neglect of golden opportunities, the faintheartedness which has so often brought dishonor and disaster upon the Church of Christ. It is difficult to see how anyone can have a worthy conception of the Church's present task without some knowledge of her thrilling experiences in the years that are gone. A deaconess should at least know something of the great eras of ecclesiastical history, the apostolic age, the age of primitive Christianity, and the Reformation period. She should be familiar with the religious history of America and with the planting of the Lutheran Church in the New World.

Allied to the inspiration of historical studies is that to be derived from Christian biography. Virtue never appears so attractive as when embodied in the life of a noble man or woman. It is the undying glory of the Church that the loftiest souls that the world has known have been born in her and worshiped at her altars. In every age since our Lord trod the earth there have been men and women of whom the world was not worthy, bearing His name, walking in His footsteps, reflecting His glory, and marking out for their weaker brethren the pathway to the skies. Happily for us, in the good providence of God, the record of many such lives has been preserved. It arouses all the slumbering energy of our natures to note what has been accomplished by men and women as frail by nature as ourselves. We learn to love these worthies of the past, and seem almost to feel their unseen presence at our side. It is easier to labor for Christ with such fellow-laborers, easier to tread the path the saints have trod than to attempt to break new paths in the world's wilderness. Our selfishness is rebuked, our fears are quelled, our wills grow resolute and our hearts grow warm, as we read the story of brave men and women who have loved and suffered and triumphed through Him that hath loved us and given Himself for us. Peculiarly helpful for the deaconess are the experiences of those who have devoted their lives to works of mercy, who have labored in the fields in which woman's tender ministry is most needed and most effectual. The limitation of the class-room may preclude the extended study of Christian biography, except in the cases of a very few eminent leaders, but the library of every motherhouse should be rich in literature of this character, and its reading should be commended as really a part of the "course of study."

A deaconess must learn to keenly appreciate the privilege of Christian worship. The centre of power in a motherhouse is locat

ed in the chapel. The frequent services there held, in which all so heartily participate, are uplifting and tend to foster a fervent spirit. But these hours of devotion may be made doubly helpful as the Sisters are taught to grasp more fully the meaning of each act of worship and to surrender themselves more fully to the influence of each successive portion of the spiritual exercise. They should become thoroughly familiar with all the forms of worship used in the congregations in which they may be called to labor and with all the prevailing ecclesiastical usages.

Real efficiency as a servant of the Church will require the deaconess to be acquainted with its organization and with the most approved methods of work in the congregation, the Sunday-school, and the congregational societies. The external organization of the Church is to the Gospel what the body of a man is to his soul—the instrument through which alone it can efficiently act upon the world. It is amazing how ignorant many otherwise intelligent Christians are in regard to the actual work of the congregations with which they are connected, not to speak of the wider work of conference, synod, and General Synod. The Church is weak in action and paltry in achievement because her members do not stand shoulder to shoulder in advancing the great enterprises which their leaders have inaugurated. It is only a few choice spirits here and there who realize how much is to be done and how important it is that every one accept his appointed task and perform it in harmony with his associates. The instructions of the motherhouse should place the deaconess unequivocally in the circle of these choice spirits. She should be a firm believer in the power of organization—should be perfectly acquainted with the forms of organization peculiar to the Church with which she is connected, and a zealous supporter of every worthy enterprise which calls for the united efforts of God's people. She should be able to name all the educational and charitable institutions of her Church and feel a keen interest in their welfare—such an interest as can come only from accurate knowledge. The gaining of such knowledge by every Sister should in some way be assured before the conclusion of her course at the motherhouse.

Some attention should be given in the curriculum to the systems of organized charities existing in nearly every great center of population. Many of these general organizations may prove very helpful to the deaconess in providing for cases of distress which may fall under her personal notice. She may learn much from them. She should study their actual workings and co-operate with them as far as possible without lowering her own high standard.

A true deaconess institution cannot but be in enthusiastic sympathy with the aggressive agencies of the Church in her great missionary work. The field to which it points its prospective toilers is "the world"—a world lost in sin but redeemed by Christ—a world

still swift to do evil and loving darkness rather than light—a world in vast stretches of its territory yet sunken in superstition and idolatry and in its evangelized portions run mad in its greed for gold. This great field the deaconess must help to win for Christ. Hers may be the exalted privilege of leaving her native shore for Africa or India or China. Or, if she remain at home, her sympathies will naturally turn toward the waste places in her own land where there is a famine, not of bread but of the Word of God. Though her actual field of service may never be in either the foreign mission or the home mission field, she must be an enthusiastic advocate of both, and in parish or hospital lose no opportunity of awakening a lively interest in the mind of others and helping onward the great missionary work of the Church. The whole tendency of the curriculum of the motherhouse is to foster this spirit. The study of the Word, the tracing of the life of Christ and the writings of the great missionary apostles, the history of the Church and her earnest leaders, the religious periodical literature abundantly supplied in the reading room,—all tend to cultivate the missionary spirit as an indispensable requirement for efficiency in the diaconate. But in addition to this general influence, there should be some positive provision in the educational program of a motherhouse, enforced by an actual missionary society among the resident Sisters and candidates, for the creation of an intelligent interest in the Church's effort to execute the parting commission of her Lord.

A wide field, as yet almost untouched in our American work, is suggested by the acknowledged aptitude of woman for the training of little children and young girls. The Philadelphia motherhouse leads in this department, with its well-equipped school for girls. In many communities, large classes could easily be gathered for regular religious instruction, ranging from the Kindergarten to the adult Bible-class and mothers' meeting. But apart from these specific fields of educational work, almost every deaconess will find some opportunity for teaching. If in parish work, the Sunday school and industrial school invite her. In orphans' home or hospital, she will have before her minds open to receive the truth. She may rightfully expect that her course at the motherhouse will include some opportunity to grasp the principles of pedagogy, in order that when she teaches she may teach wisely and well.

A deaconess is expected to be sane and simple in life, equally removed from fashionable follies and from the practical errors of the ignorant. To this end, she should gain in her course a mastery of the principles of healthful living. She is to be the uncompromising assailant of the unsanitary conditions which too often impose needless misery upon the poor. Instruction in hygiene may belong rather to the practical training than to the course of study, but its importance is such that it cannot be omitted from the theoretical schedule as a fundamental requirement. Its principles must be

clearly taught before they can be put into practice. Whether this is done in the class-room or in connection with actual work in a hospital or infirmary, is immaterial.

The care of the sick has from the earliest times had prominent place in the labors of the diaconate. The Saviour in His earthly ministry showed special tenderness toward those who were diseased. To visit the sick and the afflicted has been made a distinct test of discipleship. And it is the self-sacrificing labors of the modern deaconess in the sick-room and hospital that have more than anything else commended her calling and won for her the almost reverent regard of multitudes. No one can question the peculiar endowment of woman for such ministry, nor the pitiful need for it in countless cases. It was primarily to meet this need that the modern female diaconate, dating from the days of Fliedner, was instituted, and capacity for usefulness in the sick-room has remained an almost essential element in the equipment of the modern deaconess. It is eminently proper, therefore, that instruction in the care of the sick should be included in the regular course of training. This is most effectually given in connection with actual work in hospital wards, but the basis for it is laid in the lectures of physicians in the class-room, covering the ground of anatomy, physiology, and the ordinary features of medical treatment. The requirements in this direction are likely to become greater rather than less in the cases of those who expect to exemplify the conception of a complete and well-rounded diaconate. It is possible that, in parallel line with this tendency, there may be a larger number of women omitting the medical training entirely and preparing simply for teaching work. In that case, there will be need of special care that the "teaching deaconess" may manifest the same spirit of humility and self-sacrifice which have so distinctly characterized those who labor for the relief of bodily distress.

Much interest attaches throughout the course to the study of Diaconics under the direction of the pastor. This should embrace a clear exposition of the scriptural basis of the deaconess calling, its historic development, the motives inspiring it, the principles which must regulate its exercise, the appropriate fields for its ministrations, its satisfactions and rewards. There is need of a more extensive literature upon this subject, and the efforts of this Conference to supply the need are sure to elicit wide-spread approval. But no mere text-book can adequately meet the requirements in this direction. Sufficient opportunity should be given in every course for the frequent and familiar discussion in the class-room of the various phases of the calling which is to enlist the undivided energies of consecrated lives.

I mention, finally, an educational force which is of supreme importance for the awakening and strengthening of the true deaconess spirit, viz., a reverent appreciation of the character and life of

Christ. If likeness to Him is to be the chief ornament of the deaconess, she must have every opportunity of studying the record of His words and deeds. She will of course learn much of Him daily in the devotional services of the motherhouse and in her own hours of private devotion. Her exegetical and historical studies will constantly reveal His pre-eminence among the controlling forces of the world and tend to confirm her personal loyalty to Him. But, in addition to this, there should be a specific and systematic study of His life in its consecutive phases, that she may recognize in Him the fairest among ten thousand, the model of all Christian service, and the central source of all spiritual life. With His image clearly seen and impressed upon the tablet of her heart, she will go forth joyfully to her task of bearing His messages of forgiving love and tender mercy to the heavy-laden and brightening the pathway of the weary multitudes who are toiling in sadness through life's dreary day. Such a life of loving service must be ever held in view as the goal and culmination of the prescribed course of study, as of every practical detail in the associated life of a deaconess motherhouse.

After a profitable discussion of the paper, Rev. E. F. Bachmann read a paper on :

THE TRAINING OF OUR SISTERS AFTER THE COMPLETION OF THE COURSE FOR CANDIDATES.

The success of the Female Diaconate depends under God on the type of the leaders and of the individual Sisters. Given a thoroughly consecrated and proficient Sisterhood—no matter how small—and it will attract some of the best young women of the Church. That the reverse is also true, will even be more readily conceded. Not grand buildings and large numbers assure the ultimate success of a Motherhouse, but the possession of personalities that impress and attract by reason of their superiority. Such personalities, however, are rare even in the largest Motherhouses, but no House may well be altogether without them. Two or three are worth more than an endowment-fund. It is a remarkable fact that those few European Motherhouses who count their Sisters by hundreds, have had and still have at the head men and women above the average; and these again have succeeded in developing not a few of their Sisters into superior personalities and have made of the rest women that command respect. No more striking examples can be found than Kaiserswerth, and Neuendettelsau, and Bielefeld, at the mere mention of which Fliedner, and Loehe, and von Bodelschwingh rise before us as the men whose impress these Motherhouses bear, even to this day, though except the last almost two generations removed from them. Such results are not accomplished in a year or two. We cannot and dare not attempt to imitate these masters, for all

imitation is sham; but their example may teach and encourage us in the task of helping to make our Sisters "perfect, thoroughly furnished unto all good works."

To this end the regular course that can be mapped out for candidates or probationers, will prove insufficient even if it cover two years and offer the most carefully selected course of study. This can only lay foundations, on which later the superstructure must be reared. The former has just been discussed, the latter demands no less attention, perhaps even more in view of the greater difficulties that confront

THE TRAINING OF OUR SISTERS AFTER THE COMPLETION OF THE COURSE FOR CANDIDATES.

The best interests of the cause as well as of the Sisters demand that the training of the Sisters be continued indefinitely.

The course for candidates suffers under several unavoidable limitations. Often even the preliminary education of candidates is so deficient that an undue proportion of time must be devoted to elementary branches, thereby reducing essential studies to a bare outline and crowding desirable studies out altogether. Opportunity must be found for extending the former and introducing the latter at some time during the early career of the Sister, for only broad and thorough training will qualify her for various positions and give her that influence with the more cultured which is not to be considered with indifference. We observe also that it takes hard and persistent effort on the part of both teacher and pupil to awaken and quicken the mental powers of some of our candidates who have been out of school for perhaps ten or more years. Towards the end of their course, studying comes easier, and to stop instructions just at the point where teaching and studying become a pleasure, is deplorable. And by no means the least consideration should be the fact that most of our new Sisters enter the regular course for nursing, which in its very nature brings much that needs the wholesome counterbalance of diaconics, holding up before them the high ideals of their chosen calling.

If, on the other hand, all further study along the lines of the diaconate be left to the initiative of the individual Sister, we need not be surprised at a growing indifference to her calling that ends in forsaking it.

In such further training we must have a clear and *definite aim*. This dare neither be a mere cramming with facts nor a mere drilling in technique, but must be the rounding out of her education, laying the broad foundation for general usefulness, and above all it must be the development of her spiritual life and Christian character. The training along special lines of work, while covered by the subject assigned to me, I prefer not to discuss at this time, in order to

concentrate our attention on that phase of training that finds a more general application to all our Sisters. The danger in our Motherhouses in this country I believe to be less great along the lines of special training, particularly nursing, than along the lines that concern the very fundamentals of the diaconate. The growth of our Motherhouses has not been very encouraging during the past biennium, and while various reasons could be advanced in explanation, and no single cause may be pointed to as solely responsible, a greater emphasis on the continued training of our Sisters along certain lines may help to solve the problem. Most of the subjects on the programme of the present conference have some bearing on this momentous question and give us reason to believe that unintentionally our thoughts have been focused on a common point, viz. the inner life of our Motherhouses and of the Sisters. We cannot possibly, therefore, differ in essentials, especially in the one great aim of all our training, though we may not be able to view alike all accidentals or details. We are one in our conviction that we must aid our Sisters to a clear conception of the truth as it is in Christ Jesus and to a deep sense of obligation to Him, would we draw them to and retain them in His service as expressed by the Female Diaconate. We must for this reason offer more than the course for candidates can possibly provide. Some of the Motherhouses have regular preaching-services by their pastor, which appeals to us as a most decided advantage; but even this cannot be considered sufficient in the face of actual conditions.

Observation and experience have forced the conviction upon me that the newly invested Sisters should continue their training in a regular and systematic course. Desirable yes, but impossible! may be the general verdict. Yet I venture the assertion, that it is possible and must be made possible, because it is imperative. I am fully aware that it is no easy matter.

Almost discouraging *difficulties* face both the Motherhouse and the Sisters in the continuation of such systematic training extending over an indefinite number of years.

To me the foremost difficulty is to find the necessary time for the Sisters. During the day they are generally so overburdened with the work of their respective stations that they can be released only with utmost difficulty; and in the evening they are so worn out that even in the most interesting classes, nature will assert herself and make it almost impossible for the Sisters to follow the instruction.

Almost equally serious is the necessity of transferring the Sisters from the Motherhouse to distant stations. Practical considerations here rule supreme, and the interruption of the course hardly enters into account, except during the course of practical nursing.

Finally, the ability of the Sisters varies to such an extent that

thorough systematic teaching can hope to succeed only when combined with the greatest pedagogical skill.

But after all, these considerations dare not prevent us from continuing the training of our Sisters. Ways and means must and will be found. Take e. g. the course in nursing. Fifteen years ago it would have been declared impossible for the Sisters at the German Hospital to find the time for attending lectures, but to-day this is simply taken into account as a duty to which every other has to give way. Sisters and members of the training school must be released at the appointed hour irrespective of the work on the station; exceptions are very rare. Physicians insist upon their presence, and we must and do submit. Why cannot we equally insist upon regular attendance upon courses that *we* find indispensable in the thorough training of the Sisters? Are we faithful to our trust if we permit purely professional interests to override all other considerations? Is not a Sister first and above all else a deaconess, a servant of God and of His Church, and in the second place only a nurse, a teacher, or a parish visitor? The inversion of this relation, the subordination of the diaconate to the profession, strikes at our very vitals, and while perhaps retaining name and garb, would turn these servants of the Church into mere servants of institutions. The danger of this inversion of relation will hardly be denied by those among us, whose Sisters are primarily engaged in hospital work. We can overcome it only by intelligent and cordial co-operation with the medical profession and by constant watchfulness over the spiritual life of the Sisters (Seelsorge). At the same time we must aim not so much at uniformity in training, as at the development of Christian consciousness and consecrated individuality. For this very reason we must depend not on systems and schemes, but on the personality of those in charge. It is therefore far from me to submit any uniform plan of training as might be found profitable for the training of candidates; but I do venture a few suggestions, hardly all of which could be carried out by any one Motherhouse, but some of which might profitably be considered.

1. THE SCOPE.

It is well if a deaconess be no stranger in the field of literature, of music, and of art; but the Motherhouse can offer her little along these lines, unless she be intended for educational work; and this would mean a course of special training, the consideration of which is not within the purpose of this paper. I would simply add that we must pray and work to secure candidates of superior education, but not overlook the lesson of actual experience that some of the brightest and best Sisters have come to us with exceedingly moderate acquirements. I would limit my suggestions to such training of the Sister as will give her an intelligent grasp of the more important questions that concern her as a deaconess, a servant of the Lord in His Church.

Bible Study is the foundation of all. Give me a deaconess that thoroughly knows her Bible and I prefer her to any deaconess who knows everything but that.

Next I would place the *Doctrine of Faith*. Though it be considered sufficient for the Christian to have a fairly clear conception of the fundamentals, the deaconess whose garb publicly declares her to be a servant and therefore a representative of her Church, should be well versed in the doctrine and practice of her Church. This will not make her narrow, but will broaden her view, deepen her conviction and prove a source of strength and joy to her in her work.

The third place I would assign to *Diaconics*. A deaconess should have at her command at least an outline of the history of the Female Diaconate in general and of her own Motherhouse in particular. Even if nothing were offered beyond what was studied in the course for candidates, the review would be most profitable and serve to impress almost indelibly the most important names, facts and dates. The Principle or Ethics of the Female Diaconate should here be discussed at some length, as well as the various activities here and abroad.

These three subjects I consider essential. As highly desirable I would add two, the omission of which would be deplorable, viz.

Church History, to enrich the mind and enable a true understanding of the present day conditions, yes, even give that assurance and personal stability otherwise difficult to maintain in the unrest of our day; and the study of the *Church in her life and work to-day*, in your own synod and beyond it, at home and abroad, in the Fatherland and in the foreign field.

Broad as this scope may appear at first sight, I do not think it beyond our ability, and certainly not beyond our true aim and purpose.

2. THE METHOD.

Bear with me therefore, if I venture to make a few suggestions as to method.

The first factor on which all else depends, is *time*. Each Motherhouse will have to determine for itself how much time the Sisters may have at their disposal and when they can most easily be spared. Those Houses that control their hospitals directly, have an enviable advantage over the rest; but even these will probably find it possible to have their Sisters released for special instruction two hours a week during the day and will be able to reserve at least one evening a week for this purpose. I do not consider it improper to even take one or two of the quiet hours (*Stille Stunde*) per week for classes in Bible Study or Church History, and venture the assertion that these hours would then be more profitably spent than probably before. Considering only the seven months October to April and the impracticability of meeting during special holiday weeks, we would

have at our disposal about 25 weeks with three hours each, or a total of 75 hours. In our Motherhouse we continue the evening class during May, so that we may count on 15 hours more.

The next factor is the *subject matter* to be taught. I have found it quite impossible for Sisters to attend two evenings a week in my own work, beside their class in singing and the weekly Unterhaltungsabend or social evening; especially during the Lenten season when all make special efforts to attend the Friday evening service. At the same time their course in nursing demands so much of their spare time that we cannot reasonably expect them to be present at more than one of our evening classes a week. I propose therefore to continue next year as I have done for the first time during the past season, and meet the Sisters but once a week, alternating *Bible Study* and *Diaconics*. I would therefore have about 15 hours for Bible Study, which should be devoted to the study of one of the more important books, in whole or in part. Covering a certain amount of ground I consider of less importance than the clear presentation and imparting of the vital truths contained in the section discussed, and the familiarity with the book when finished. Whatever bears on the subject of the section studied, be it History or Doctrine, should be thoroughly and clearly brought out with due practical application.—In *Diaconics* I would limit myself to the consideration of principles, always deducing them from the Scriptures and proving their necessity in the interest of the diaconate in general and of the Sisters in particular.

For the day classes I would suggest two courses, as it will hardly be possible to have all the younger Sisters attend at the same time. The pupils of the course in nursing should not be obliged to attend these, but be present if possible. I should have one class in *Diaconics*, studying the subject now from the standpoint of its historical development and practical work, and also showing its relation to Inner Missions. This would easily give us three years' work of 30 hours each. The other class should take up *Church History*, which would for practical reasons likewise have to be limited to three courses of 30 lessons each, the first covering the early period to the year 800, the second the Middle Ages and the Reformation to 1648, and the third the Modern Period with special emphasis on the history of the Lutheran Church in America. It may be found advisable to limit the presentation to topical and biographical sketches rather than to attempt a necessarily too brief chronological presentation of facts and names and dates.

The *Church of to-day* with its conditions and problems could best be studied in a regular class under the leadership of the pastor, but where this is not feasible, it may be taken up by the Sisters themselves at their weekly social evening (Unterhaltungsabend) under the supervision of the Sister Superior. I would suggest as

sub-topics Inner Missions, Home Missions, and Foreign Missions, including under the first the educational work of the Church, and under the second, important current news of the Church in general; each of these three departments to be presented once a month. To carry out this plan successfully, I would further suggest the appointment of three Sisters as leaders for the year, one for each department, and assign to her in advance two Sisters for each month, who perhaps with their leaders' assistance are to prepare brief and interesting papers on their respective topic, or simply read news and stories from the field. I am confident this plan can be carried out even in small Motherhouses and will prove as rich in incidental blessings as in those of its direct aim.

But after all, the purpose of this paper is not to suggest any one particular plan in detail, but rather to call attention to the importance of continuing the training of our Sisters indefinitely beyond the course prescribed for candidates. Every Motherhouse will have to solve the problem in its own way with the time and means at command. The suggestions just made are intended—to be nothing more than hints for a possible outline of study, based not on what we consider desirable, but limited to what we believe to be actually possible. Let us pray the Lord for faithfulness also in this direction and rest assured that every moment spent in the training of our Sisters will bear rich fruit.

The paper was discussed by a number of members. Upon motion of Rev. H. L. Fritschel it was resolved, that a committee of three be appointed to compile a list of books to be recommended to the Sisters as a course of reading, the different languages in Motherhouses represented in the Conference to be taken into consideration. The same committee was requested to prepare also a list of books recommended for Sisters' private libraries. The committee appointed is to consist of Revs. H. L. Fritschel, Dr. Chas. E. Hay, C. Hultkrans and H. B. Kildahl.

The Conference then adjourned at 4 o'clock for separate sessions of the Pastors and the Head Sisters.

The subject of the Pastors' special conference was: The spiritual food for Sisters as to quality and quantity; and the subject for the Sisters' discussion: What may be done by the Sister Superior to cultivate a true deaconess spirit in the Motherhouse?

A resumé of the discussions was reported the following morning.

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In the evening the Conference attended a special public service held at the Immanuel Swedish Lutheran Church, 19th and Cass Sts., Rev. Adolf Hult, Pastor. In the absence of Dr. Spaeth, who was to have preached the English sermon, Rev. E. Bachmann preached on Rev. 3:2 and Rev. C. Hultkrans delivered a Swedish address. The pastor loci officiated at the altar.

THIRD SESSION—WEDNESDAY MORNING.

The session was opened by devotional services led by Rev. H. W. Roth, D. D.

Rev. Herm. L. Fritschel read a paper on:

THE CONSECRATION OF DEACONESSSES.

The consecration of a Sister to the diaconate marks the transition from the period of probation to the complete connection with the Motherhouse and all its privileges. It is an important and significant act for the Sister as well as for the Motherhouse. For the Sister, because she thereby assumes the diaconate as her vocation; for the Motherhouse, because it thereby declares the probationer qualified for the deaconess service and worthy of the confidence of the Church. Hence, on the part of the Sister, the prayerful preparation preceding the solemn act of assuming in the fear and trust of God, the responsibilities of this calling, and on the part of the Motherhouse, the heeding of the admonition of the holy Apostle: "Let these also first be proved" (1. Tim. 3:10), and to "lay hands suddenly on no one" (5:22).

The solemnity of the consecration and its real meaning should find a corresponding and appropriate expression in the consecration service.

I.

THE DEACONESS CALLING.

A clear conception of the consecration presupposes a clear conception of the diaconate. Let us therefore first define what we understand by the deaconess calling.

1. The female diaconate is a *calling* with a specific work and purpose. The deaconess has chosen a profession with its duties and responsibilities. For this profession she has been trained by theoretical and practical instruction. Though there is no vow binding to this vocation for a life-time under all circumstances, this work is assumed as a life-work, as long as the Lord permits and does not direct otherwise. The deaconess has a profession as well as the

pastor, teacher or physician. The deaconess does not devote only occasionally some time to the ministry of mercy, as her other duties permit, but this ministry has the first claim upon her time and talents. In this respect the diaconate shares in the character of every profession and calling.

We do not wish to enlarge here on the blessedness of having a vocation in life, nor on the necessity of every person having a life calling in order to fulfill his or her God-given purpose of life. The deaconess has a calling, and happy she may be considered for having such a calling as the diaconate.

2. The female diaconate is a *ministry of mercy*. Its purpose is to serve the Lord in the needy and afflicted. Wherever in this sphere the gifts of womanhood may be properly employed, the deaconess is ready and willing to apply her talents. She has been specially trained for this calling, the ministry of mercy.

3. The female diaconate is a ministry which the deaconess accepts with the purpose of serving our Lord Jesus Christ in His Kingdom, His Church. It is a *ministry of the Church and within the Church*.

As a matter of principle the deaconess work must be intimately associated with the Church. With its connection with the Church this ministry stands or falls. Independent of or separated from the Church there can be no true deaconess calling in the real sense of the word. A woman may choose the calling to work among the afflicted and distressed, she may devote all her time to this work of mercy without accepting any compensation, she may do it even in a Christian spirit, and yet, highly commendable as her work and her motives may be, she is not a deaconess, unless there is an official relation to the Church. A Christian nurse is not identical with a deaconess.

The diaconate can not be a real diaconate apart from the Church. The very name "deaconess" indicates this, for the deacons were servants of the Church; Phoebe was a servant of the Church which was at Cenchrea; in the early Church we can not conceive of the deaconesses without their close affiliation with the work of the Church.

II.

THE FEMALE DIACONATE AN OFFICE OF THE CHURCH.

Here the question arises whether the diaconate should be considered *a calling or an office*. We distinguish between a calling and an office. A calling we pursue because *we* have chosen a particular occupation. An office is entrusted to us with its duties and responsibilities by some superior authority. The calling implies that we of our own choice have taken up a certain line of work, while a person is said to hold an office if he is entrusted with certain functions or service by another person, association or authority above himself.

A calling (Beruf) becomes, therefore, an office (Amt) when a person is entrusted with the performance of such work by a superior authority.

The question then is, is the female diaconate to be considered a calling or an office? Is it a voluntary, private effort to serve the Church, as was the service of the house of Stephanas (1 Cor. 16:15) who addicted themselves to the ministry of the saints; or is it an office entrusted and committed by the Church?

It is interesting to note that even among the leading representatives of Deaconess Motherhouses there are advocates of both conceptions, the one emphasizing the former, the other the latter view.

Meier, in his text book, *The Deaconess and Her Calling*, says: "Our Deaconess Houses and Sisterhoods do not claim to be a restoration of the apostolic diaconate. They desire in all humility to be regarded like the household of Stephanas who voluntarily addicted themselves to the ministry of saints."

And Dr. Schäfer says: "The meaning of this act (consecration) can not be set forth with absolute clearness, because the deaconess calling has not yet become incorporated in the Church organism. It is undeniable that the deaconess work, based upon private, voluntary effort, has been blessed. But this form is merely preparatory, and we wait for the time when God will make it possible for the deaconess calling to take its place among the holy offices of the Church. Until then our deaconesses, even those that have received consecration, are like the house of Stephanas, who addicted themselves to the ministry of the saints. Therefore our consecration must not be considered a formal ordination to the office of charity." He says, "Speak modestly of it as a calling, not as an office." (i. e. in the present status.)

On the other hand it is well known what stress Fliedner laid on the thought that the diaconate was the restoration of an apostolic office. And this view we find expressed in many of the liturgical forms of consecration, clearly expressing the idea that a Church office is committed, corresponding in a certain sense to the ordination of pastors. Even Schäfer, while considering the diaconate in its present status a calling, considers this only a preparatory state of affairs and hopes to see it among the holy offices of the Church.

In the rite of consecration the conception of the respective Motherhouses will be reflected whether the diaconate is considered a calling or an office. Consecration is considered either a benediction for the service assumed, or a benediction and commission of an office.

We consider the diaconate an ecclesiastical office in the full sense of the word. That the Church may establish new offices as the times and conditions may require is taken for granted. The diaconate we consider an office because (1) the deaconess does not merely choose for herself this line of work of merciful ministrations, but certain specific duties are committed to her in the diaconate,

either by her Motherhouse (which is also an organized congregation) or by the association, or by the representatives of the larger Church body. For the faithful discharge of these duties she is responsible under God to the authorities over her. (2) It is an ecclesiastical office, even though the Church, as a larger body, such as a Synod, or general body, may not directly entrust the office. While the ideal condition would be that the Church through her representatives officially appointed for that purpose, would establish the diaconate and consecrate to this office, yet this is not absolutely indispensable for the purpose of establishing the official ecclesiastical character of the diaconate, for also in the Motherhouse congregation the Church is represented. Whether, therefore, the larger church body, or the Motherhouse association and congregation, commit the office of the diaconate, it is an ecclesiastical office, entrusted for faithful discharge by the Church. Thus the deaconess is a servant of Christ and His Church.

An entirely different question than that of the validity of the office is the question as to the extent of the *recognition* of the official character of the diaconate. The official recognition will extend as far as the jurisdiction of the association extends that has set apart the deaconess for this office. If a synod, or a general church body, through its representatives, commits this ministry to a Sister she will be officially recognized in that church body and as far as the jurisdiction of that body extends. If it be a smaller part of the Church, an association, or congregation, the recognition of her official capacity will be restricted to these limits. Whether the official capacity is recognized, in larger or smaller dimensions, does not determine the character and nature of the diaconate itself as an ecclesiastical office.

Though at present only the General Synod, the Augustana Synod and the United Norwegian Church in the Lutheran Church of our land as a Church body or synod have officially embodied the diaconate in the organism of their Church, the diaconate is unofficially embodied and recognized in the Church life of many a Lutheran synod of this country.

III.

THE ACT OF CONSECRATION.

The consecration is the formal setting apart of the Sister for the office of a deaconess by a special religious act and rite. Consecrations of persons have been practiced in the Christian Church since the times of the Apostles. Paul and Barnabas were set apart for the work of missionaries to the gentiles by the laying on of hands and prayer. Timothy was thus ordained. There is no reason why the incumbents of this ministry should not be commissioned by such a special act for their vocation in the service of the Church, whether it be considered an office or a calling. If the female

diaconate is a service of the Church, the proper manner of installing into such a ministry is by a special religious rite and service. According to the underlying conception of the diaconate the consecration will be considered either as an act of benediction only, or as committing an office and a benediction; and both forms for consecration are found.

On the part of the deaconess there should be at the consecration, after due and prayerful preparation and conscientious self-examination, (1) a *declaration* of her readiness and cheerful willingness to assume the vocation and service of a deaconess. The probationer should have come to the clear conviction that the Lord has called her to this service and should publicly declare her readiness to follow this call and to devote herself to it as a life-work. (2) There should be the *promise* of fulfilling the duties of this calling in willingness, faithfulness and obedience, which promise may be witnessed by the giving of the hand as a sign of the pledge.

On the part of the representative of the Church, the association or the Motherhouse, there should be (1) *Scripture Lessons* (or an address) referring to (a) the duties of this calling or office; (b) the blessings resulting from the faithful discharge of this calling, and (c) the promises of the Lord to the servants who minister faithfully unto Him.

(2) There should be *Prayer*, the invocation of the blessing of the Most High upon the Sister to be consecrated. The ancient prayer of consecration of deaconesses will occupy a place of pre-eminence at this occasion.

(3) The *Laying on of Hands*, symbolizing the communication of the gifts asked for in prayer to the individual. And, if this be the opinion of the Motherhouse, the declaration of committing the office of a deaconess to the probationer, for faithful keeping and discharging the duties of this office.

These are the usual parts of consecration. Other secondary acts may be added, such as the presentation of a silver cross as the badge of office, the reading of a specially selected Bible verse for each Sister, which she may have chosen as her motto or which may have been chosen for her, or such other customs as may be in vogue in a Motherhouse.

In his "Agende für die Feste und Feiern der Inneren Mission" Schäfer gives a collection of about fifty forms for consecration as used by different Motherhouses, some varying but very slightly from others, some more essentially; some very short, some very long. They are classified into families according to their historic connections under the types of Kaiserswerth, Strassburg, Berlin, etc.

We shall not venture to propose any form of consecration which we consider standard. We simply submit herewith a form as now used at the consecration services in the Motherhouse at Milwaukee.

It is based upon the consecration services of Breslau, Altona and Darmstadt, without being a copy of any of these.

After the consecration sermon and hymn by the congregation the Sisters to be consecrated come to the chancel railing in front of the altar.

Rector: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Beloved in the Lord: Inasmuch as these Christian young women have completed their time of probation prescribed by the regulations of our Deaconess Motherhouse and are willing to serve as members of this institution the Lord Jesus in His needy and afflicted brethren, they are now to be solemnly consecrated to the diaconate according to the ancient Christian custom by the laying on of hands and prayer.

We desire to remind them, therefore, of the institution of the diaconate, of the sacred duties and of the precious promises of this office, and upon their avowal of fidelity to this calling we desire to commend them under the devout invocation of the Divine Spirit and grace to the Church of our Lord Jesus Christ.

Hear then first the institution of the diaconate in the Christian Church, as it is recorded and described in the Acts of the Apostles 6:1-6.

Again the holy Apostle St. Paul writes to the Romans 16:1-2: "I commend unto you Phoebe" etc.

Hear also the requirements of the holy Apostle of such as are to be ministers unto our Lord: 1 Tim. 5:7-10. "That they be blameless, well reported of for good works, that she have relieved the afflicted and diligently followed every good work."

And finally hear the great and precious promises which the Lord hath given them that serve Him: Where I am there shall also my servants be. If any man serve me him will my Father honor (John 12:26). He that loseth his life for my sake, shall find it. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. (Mt. 10:39-42). Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Mt. 25:40.)

Beloved Sisters: Having then heard from Divine Word the institution, the requirements and the promises of the diaconate, I now therefore ask you in the presence of Almighty God and in the presence of this Christian congregation:

Is it your solemn purpose, as handmaidens of Jesus Christ, to seek to be obedient, willing and faithful in the discharge of those duties on the one hand imposed by God's Word on all baptized Christians, and of those especially, on the other, which the rules of your Motherhouse prescribe for the deaconess calling?

Is it now your solemn purpose faithfully to consecrate yourselves in all things both great and small to the loyal service of your Lord who loved us even unto death; and will you promise to serve Him in the persons of the needy and the suffering with self-renunciation, humility and love, and ever endeavor to do that which is pleasing in His sight?

Answer: (Sisters) Yes, by the gracious help of God.

Rector: May Jesus Christ, the Shepherd and Bishop of our souls, seal this your confession and promise with His "Yea and Amen" and acknowledge you as His own in time and eternity.

(Sisters now kneel at chancel rail till close of prayer.)

Rector: Sister N. N. as a called and ordained minister of the Lord and of His Holy Christian Church, I consecrate thee to the office of an Evangelical Lutheran Deaconess in the name of the Father and of the Son and of the Holy Ghost. Amen.

And as a badge of thy vocation wear upon thy bosom this cross and write its message upon thy heart.

(Sisters receive a silver cross with inscription of text and date of consecration.)

Prayer of Consecration.

O everlasting God, Father of our Lord Jesus Christ, Creator of man and woman, Who didst fulfill with Thy Spirit Mary and Deborah, Hannah and Huldah, Who didst not disdain to cause Thine own Son to be born of a woman, Who didst admit into the Tabernacle of the Testimony and into the Temple the women guardians of Thy Holy Gates, Thyself look down even now upon Thy servants now admitted into the Diaconate and give to them Thy Holy Spirit. Cleanse them from all pollution of the flesh and spirit, that they may worthily fulfill the work entrusted to them, to Thy glory and to the praise of Christ, to Whom with Thee be glory and worship and to the Holy Spirit, world without end. Amen.

(Sisters rise to their feet.)

Rector: Upon this public avowal of your intention and purpose I extend to you as the representative of your Motherhouse the right hand of Christian fellowship and love, and hereby welcome you as members of the granting you all the rights and privileges appertaining thereto.

Go forth then, ye blessed of the Lord, serve the Master in body, soul and spirit, clad in the ornaments of meekness and humility.

May the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all. Amen.

Then follows Communion Service.

After the discussion of the paper it was resolved, that the author of the paper be requested to submit the form for consecration to the Motherhouses for any suggestions pertaining thereto

and to submit to the next Conference a suitable form for consecration.

Rev. H. B. Kildahl then read his paper on:

**IS IT ADVISABLE TO TRAIN NURSES ALONG WITH
DEACONESSSES? IF SO, HOW MAY THE TRUE
DEACONESS SPIRIT BE MAINTAINED?**

I want to go on record in answering No as emphatically as I can to the first question of my subject; but answering Yes equally emphatic, if the word "under" were substituted for the words "along with."

As I understand it, we have three distinct objects viz:

1. To establish the identity of the deaconess home as something peculiarly its own.
2. To establish the deaconess' cause as a distinct church office.
3. To make this church office as spiritually christian as possible both in spirit and in practice.

If we are to succeed in the first, we must keep every influence away from the deaconess home that may make it seem to be anything else than it is. I presume, that I am not the only one present, who has heard time and time again the deaconess home and the hospital spoken of, as being synonymous, even by the leaders of the church, and I have been trying hard to get both the laity and clergy to recognize the difference between these two distinctly different institutions. I said laity and clergy; but in the face of this question the church is pretty much all laity.

If the deaconess work is to become a permanent asset to the working force of the church in this land, this distinction must be made clear in the minds of the church people, and not only that distinction, but the distinction between the deaconess' cause and every other cause, and the deaconess home and every other institution, whatever its name may be.

I must confess that the institution I represent, was begun as a hospital under the deaconess home name, and it is just as difficult to make over an institution, as it is to train over a spoilt child.

This is the difficulty that we have had to contend with, and we can not wave the flag of victory yet; but we hope to do so some day, and if all the Lutheran deaconess' homes could agree on this question, the victory would come sooner to each and all of our institutions, but if at this time we should decide to admit nurse pupils for training along with the deaconess pupils, we would at that moment lower the banner, and our friends or enemies would have more occasion than ever to speak of the deaconess home and the hospital as being synonymous.

We are not, however, discussing this question along the line of outward appearance, and as to what impression the church at large may have or acquire of our institutions.

What is of greater importance is the interior complexion of the work and the workers. If that is right, the outward impression will also eventually be right.

We must strive to make each deaconess consider herself as having a distinct church office, and train each pupil and probationer to consider the deaconess calling as such, and to aspire to fit herself for this office.

We must endeavor in every way at our disposal to give the sisters the proper idea of the mission, importance and greatness of the church and her service, that they may look upon the church as the body of Jesus Christ with Himself as the head, and each member of the church as a member upon the body of Jesus Christ for the purpose of proclaiming His virtues and continuing his work both through the ministry of the word and the ministry of mercy.

If we are going to be successful in this respect then we must not only teach our pupils right but also guard them right, and it would hardly be doing the part of a good guardian to place nurse pupils along with deaconess pupils, when we know how decidedly materialistic, and unchurchly the trained nurse spirit is today.

The nursing profession has sprung from the church, but as a rule there is very little churchly about it, and indeed, it has become so to such an extent, that, as a rule the trained nurse is not expected to be a Christian. Even that ably edited periodical "The trained Nurse" recently printed an article under the heading "That necessary evil that Trained Nurse."

If we shall then take pupils whose sole ambition is to get their training as soon as possible, and then leave to make the big salaries, that they expect, and with their wordly spirit, that they would be smitten with from their nurse friends outside, and place them along with the deaconess pupils, can we expect, that they will become true, conscientious God fearing deaconess, who consider the church and her service the greatest institution on earth, truly if such a sister should remain faithful, she could truthfully say with David "They have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me", and our deaconess pupils and probationers would have to pray without ceasing "Keep me from the snares, which they have laid for me, and the gins of the worker of iniquity."

I have had no experience whatever in placing deaconess pupils and nurse pupils alongside each other openly; but I have seen some of the effects of having pretended sisters in the sisterhood, I mean such, who claim to be sisters, but, manifestly are at the home only for the purpose of getting their training as nurses and then resign, and those effects are of such a nature that a sigh of relief echoes and reechoes from cellar to garret from the Rector, the Sister Superior

and every true sister, when the door finally closes behind her, and the prayer goes up all over the house "Keep my heart with all diligence for out of it are the issues of life, put away from thee a forward mouth and preverse life put far from thee."

I do not for a moment want to say, or be understood to say that all nurses are worldly and unchurchly. I know a number of fine Christian women among them, who bemoan the fact that their calling has degenerated to a business. But take it at it's best, take for granted that the deaconess home were successful in getting exclusively good, soberminded, churchly nurse pupils for training, alongside with its deaconess pupils, even then they would not be of the same spirit, nor the same interests, the best nurse pupil would never consider the deaconess home as her home. The interests of the home would not be her interests, and she would be rather a negative than positive force in the deaconess cause both in and out of the institution. She would add nothing to, but rather detract from the cause for which the deaconess home stands.

As I understand it, the sole object of the deaconess home is to train deaconesses for all kinds of work in the ministry of mercy in the church.

As such the deaconess home dare not make a hospital a part of itself any more than it dare make any other institution of mercy a part of itself any further than such a part may be considered a schoolroom for the training of its sisters. A deaconess home needs a hospital, in which to train those of its sisters, who are to become hospital sisters, but not for any other purpose.

The moment a deaconess home employs nursing pupils in its hospital, is it not at that moment placing the deaconess home phase secondary to the hospital phase? Does not then the hospital cease to be merely a school room, and does it not then become the principal part of the institution? But it may be argued that the hospital is that part of the institution that brings in the money. That is, of course, true; but if we yield to that temptation, are we not selling our birthright for a mess of pottage, and are we not making a mess of the whole thing as a deaconess home?

There is a plant called touch-me-not. It is a beautiful plant, but the moment you touch it, it begins to wither and die.

The deaconess home is just such a plant. It is beautiful, even as the feet upon the mountains of him that bringeth good tidings, and it deserves the best of culture and care that the church can give it, but it must also be guarded most diligently against any foreign element or baneful influence that may come to it, even though it comes in the guise of an angel of light.

I see, however, one way, that the deaconess home may train nurse pupils, and only one, and that is through the stations.

My experience along that line is not very long; but as far as we have tried it, it has been working very satisfactory. I believe that

the deaconess home should not only be that, but it should also be a motherhouse and that, not in name only; it should be a motherhouse of stations and as many stations as possible and as many different kinds of stations as possible such as the Home for the Aged, homes for the Orphan, rescue homes for fallen women, homes for incurables, industrial schools, the parish work, the foreign mission work, hospitals, etc.

This ought to be done in order that the deaconess home may utilize the different talents, where they belong, to the best advantage in the service of the church. It should also be done in order to give the sisters and the church herself a broader view of the church, her duties and privileges, and it should be done, because of the blessings that revert to the motherhouse from the stations.

These stations, properly equipped with deaconesses, would then become not only places, where the sisters work, but stations through which the motherhouse works, and makes its influence count.

The Orphanage, besides being a place, where children are received and cared for, should also be a christian kindergarten, where christian kindergarten teachers are trained, and the hospital should not only be a hospital, but also a training school for nurses under the direction and influence of the motherhouse through its deaconesses, who are stationed there for that purpose, as well as for running the hospital.

Of course, such a hospital must be well equipped with matured deaconesses, so that the deaconess spirit and principle shall prevail throughout the institution. In that way the deaconess home can train nurses not alongside, but under the deaconesses, and the deaconess spirit will be maintained at the home, the deaconess cause will become better known, the identity of the deaconess home will become established, and the deaconess calling will be established as a distinct churchly office.

The paper was extensively discussed, and at 12 o'clock the Conference adjourned to meet again at 1:30 P. M.

FOURTH SESSION—WEDNESDAY AFTERNOON.

The report of the Sisters Superior session was submitted to the Conference through Sister Martha Gensike, and that of the Pastors' through Rev. C. Hultkrans.

The committee on a text book for diaconics reported through Rev. E. F. Bachmann. Sister Julie Mergner had prepared an outline for a course of instruction on this subject.

It was resolved on motion of Rev. P. M. Lindberg, that the publication of the outline be referred to the Philadelphia Motherhouse, and that the committee be dismissed.

An invitation was extended by the Motherhouses of Chicago and Baltimore to meet with them at the next session two years hence.

It was resolved to meet at Chicago in the year 1912, D. v., at a time the officers may determine.

Resolved to print the Report of the Eighth Conference in the usual form.

Resolved to send the greetings of this Conference to the General Conference of Deaconess Motherhouses at Kaiserswerth, to be held in September.

An invitation extended by the Immanuel Deaconess Institute to an automobile tour through the city of Omaha and into the country after the adjournment of the Conference was thankfully accepted.

On motion of Rev. C. Hultkrans, the thanks of the Conference were extended to the Immanuel Deaconess Institute for the cordial entertainment and kind hospitality enjoyed during the sessions of the Eighth Conference of Lutheran Deaconess Motherhouses.

The Conference then adjourned with prayer, song and benediction.



CONFERENCE OFFICERS:

President: REV. PROF. ADOLPH SPAETH, D.D., LL.D., †
Philadelphia, Pa.

Vice-President: REV. E. F. BACHMANN,
2100 S. College Ave., Philadelphia, Pa.

Secretary: REV. H. L. FRITSCHER, 2100 Cedar St., Milwaukee, Wis.

Deaconess Motherhouses:

1. Mary J. Drexel Home and Philadelphia Deaconess Motherhouse, 2100 S. College Ave., Philadelphia, Pa.
2. Lutheran Deaconess Motherhouse, 23d and Cedar Sts., Milwaukee, Wis.
3. Lutheran Deaconess Home and Training School, 2500—2600 W. North Ave., Baltimore, Md.
4. Immanuel Deaconess Institute, 34th St. and Meredith Ave., Omaha, Neb.
5. Norwegian Lutheran Deaconess Institute, 1417 E. 23d St., Minneapolis, Minn.
6. Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th St., Brooklyn, N. Y.
7. Bethesda Deaconess Home and Hospital, 254 E. 10th St., St. Paul, Minn.
8. Norwegian Lutheran Deaconess Home and Hospital, 1134-1142 N. Leavitt St., Chicago, Ill.
9. Ebenezer Deaconess Institute, Brush, Colorado.
10. St. John's Hospital and Deaconess Home, 14th and James Sts., Sioux City, Iowa.



REV. ADOLPH SPAETH, D. D. LL. D.

Born at Esslingen, Württemberg, Oct. 29, 1839

Died at Mt. Airy, Philadelphia, Pa., June 25, 1910

President of the Conference 1896—1910

PROCEEDINGS AND PAPERS

...OF...

The Ninth Conference

...OF...

EVANGELICAL LUTHERAN

Deaconess Motherhouses

IN THE

United States.



CHICAGO, ILL.,

May 1 and 2, 1912.

PROCEEDINGS.

The Ninth Conference of Lutheran Deaconess Motherhouses in the United States was held in the Norwegian Lutheran Deaconess Home and Hospital, Chicago, commencing Wednesday morning, May 1, 1912.

The official representatives of eight Motherhouses arrived the preceding evening from the North and East and West to join the deaconess institute at Chicago in celebrating its fifteenth anniversary. A special service had been arranged for this occasion at the Norwegian Lutheran Zion's Church, corner Artesian and Potomac Aves. The Rev. T. H. Dahl, D. D., of Minneapolis, President of the United Norwegian Lutheran Church, delivered the anniversary sermon on 1. Cor. 14:1, "Follow after Charity," and Rev. N. J. Lockrem of Superior, Wis., President of the Board of Directors, made an address. Rev. H. B. Kildahl gave a brief history of the origin and development of the institution which attained under his able leadership to its present prosperous condition.

FIRST SESSION.

On Wednesday morning at nine o'clock the members of the Conference and a number of visitors assembled in the chapel of the Motherhouse for the First Session. Rev. H. W. Roth, D. D., of Pittsburgh, Pa., conducted the devotional opening services, and Rev. H. B. Kildahl, in behalf of the Deaconess Motherhouse, extended a cordial welcome to the delegates, which was responded to in behalf of the Conference by Rev. E. F. Bachmann, of Philadelphia, the Vice President and presiding officer.

The Conference was thereupon formally opened for the transaction of business.

The Roll was called. For the first time since the Conference was organized every Lutheran Deaconess Motherhouse in our country was represented at this convention.

OFFICIAL REPRESENTATIVES.

1. *The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses.*—Represented by
 Rev. E. F. Bachmann, Rector.
 Deaconess Wilhelmine Dittmann, Sister Superior.
 Mr. Frederick Hassold, Mt. Airy, Pa., Member of Board.
2. *The Lutheran Deaconess Motherhouse at Milwaukee, Wis.*—Represented by
 Rev. Herm. L. Fritschel, Rector.
 Deaconess Catharine Dentzer, Sister Superior.
 Rev. H. W. Roth, D. D., Member of Board.
3. *The Immanuel Deaconess Institute, Omaha, Neb.*—Represented by
 Rev. P. M. Lindberg, Rector.
 Deaconess Anna Flint, Sister Superior.
 Deaconess Frida Haff, Chicago, Ill.
4. *The Lutheran Deaconess Motherhouse and Training School of the General Synod, Baltimore, Md.*—Represented by
 Rev. Chas. E. Hay, D. D., Rector.
 Deaconess Sophie Jepson, Head Sister.
 Rev. A. W. Dunbar, D. D., Pres. of Board, Baltimore, Md.
5. *The Norwegian Lutheran Deaconess Motherhouse, Minneapolis, Minn.*—Represented by
 Deaconess Caroline Unhjem, Acting Sister Superior.
 Rev. Martin Norstadt, Member of Board, Minneapolis, Minn.
6. *Bethesda Deaconess Motherhouse, St. Paul, Minn.*—Represented by
 Rev. Carl Hultkrans, Rector.
 Deaconess Eleonore Slattengren, Sister Superior.
 Deaconess Esther Porter, St. Paul, Minn.

7. *The Norwegian Lutheran Deaconess Home, Brooklyn, N. Y.*
—Represented by
Rev. A. Fonkalsrud, Rector.
Deaconess Ingeborg Ness, Sister Superior.
Deaconess Olette Berntsen, Brooklyn, N. Y.
8. *The Norwegian Lutheran Deaconess Home, Chicago.*—Represented by
Rev. H. B. Kildahl, Rector.
Deaconess Ingeborg Sponland, Sister Superior.
Rev. N. J. Lockrem, Pres. of Board, Superior, Wis.
9. *Eben-Ezer Mercy Institute, Brush, Colo.*—Represented by
Rev. C. C. Kloth, Neenah, Wis.

VISITORS.

- Rev. T. H. Dahl, D. D., Pres. of United Norw. Luth. Church,
Minneapolis, Minn.
- Rev. Prof. L. A. Vignes, Ottawa, Ill.
- Rev. Prof. M. J. Stolee, St. Anthony, St. Paul, Minn.
- Rev. Prof. G. H. Gerberding, D. D., Maywood, Chicago.
- Rev. Martin Rufswold, St. Paul, Minn.
- Rev. O. K. Espeseth, Chicago.
- Rev. Chr. Munson, City Missionary, Chicago.
- Rev. V. J. Tengwald, City Missionary, Chicago.
- Rev. Wm. Eckert, Racine, Wis.
- Rev. E. Heimann, Missionary among Jews, Chicago.
- Rev. R. Kretschmar, St. Louis, Mo.
- Sister Allie Gassmann (Omaha), Chicago.
- Sister Tillie Jones (Omaha).
- Sister Nanie Swenson (Omaha).
- Sister Mary Lou Bowers (Baltimore), Rockford, Ill.
- Sister Christine Olsen.
- Sister Mary Both, Milwaukee, Wis.
- Sister Emma Lerch, Milwaukee, Wis.
- Sisters of the Deaconess Home, Chicago.

The Secretary, Rev. H. L. Fritschel, Milwaukee, Wis., read the Statistical Report and Current Events since the previous meeting of the Conference as herewith printed.

Statistics of the Lutheran Deaconess Motherhouses in the U. S. May 1, 1912.

Name of Deaconess Motherhouse.	Deaconesses.	Probationers.	Total.	Pupils.	Stations.
1. Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses	55	25	80	3	14
2. Milwaukee, Wis.—Lutheran Deaconess Motherhouse	26	11	37	—	8
3. Baltimore, Md.—Lutheran Deaconess Motherhouse and Training School.....	25	13	38	2	15
4. Omaha, Neb.—Immanuel Deaconess Institute	32	11	43	4	12
5. Minneapolis, Minn.—Norwegian Deaconess Institute	16	20	36	10	4
6. Brooklyn, N. Y.—Norwegian Deaconess Home and Hospital	5	9	14	1	2
7. St. Paul, Minn.—Bethesda Deaconess Home and Hospital	12	16	28	2	4
8. Chicago, Ill. — Norwegian Deaconess Home and Hospital	23	51	74	—	18
9. Brush, Colo.—Eben Ezer Mercy Institute —	—	3	3	2	2
Total.....	194	159	353	24	79

1. *The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses*, 2100 S. College Ave., Philadelphia, Pa.—Rev. E. F. Bachmann, Rector; Deaconess Wilhelmine Dittmann, Sister Superior.

Stations: At Philadelphia. Home for the Aged (1 Sister). Children's Hospital (11). Dispensary (1). The Lankenau School for Girls (9). Kindergarten (1). Kindergarten Training School (1).

Fields of Labor: German Hospital, Philadelphia (25). Kensington Dispensary for Treatment of Tuberculosis (2). Luther Settlement Work (1). Easton, Pa., Hospital (4). Home for the Aged, Mars, Pa., (2). Orphans' Home, Mars, Pa., (1). Home for the Aged, Erie, Pa., (2). Parish Work (5).

2. *Lutheran Deaconess Motherhouse, Milwaukee, Wis.*, 2222 Cedar St.—Rev. Herm. L. Fritschel, Rector; Deaconess Catharine Dentzer, Sister Superior.

Stations: At Milwaukee: Milwaukee Hospital (13). Layton Home for Invalids (2). Kindergarten Training School (1). Kindergarten (1). Passavant Hospital, Pittsburgh, Pa., (5). Passavant Homes for the Care of Epileptics, Rochester, Pa., (4). Orphans' Home and Farm School, Zelienople, Pa. (3).

Field of Labor: Home for the Aged, Zelienople, Pa. (2).

3. *Immanuel Deaconess Institute, Omaha, Neb.*, 34th St. and Meredith Ave.—Rev. P. M. Lindberg, Rector; Deaconess Anna Flint, Sister Superior.

Stations: At Omaha: Immanuel Hospital (22). Bethlehem Children's Home (3). Nazareth Home for the Aged (4).

Fields of Labor: Parish Work at Minneapolis (3). Chicago (1). Rockford, Ill. (1). Denver, Colo. (1). Hyde Park, Ill. (1). Old People's Home, Madrid, Iowa; Orphans' Home, Andover, Ill. (2). Immanuel Women's Home, Chicago (1). Emmanuel Hospital, Portland, Ore (3).

4. *Lutheran Deaconess Motherhouse and Training School*, 2500 West North Ave., Baltimore, Md.—Rev. Chas. E. Hay, D. D., Rector; Deaconess Sophie Jepson, Head Sister.

Fields of Labor: Tabitha Hospital and Home for Aged and Children, Lincoln, Neb. (2). Orphans' Home, Loysville, Pa. (2). National Home for the Aged, Washington, D. C. (2). Osterlen Orphans' Home, Springfield, Ohio (1). Parish Work at New York (4); Philadelphia (1); Harrisburg, Pa. (1); York, Pa. (1); Canton, Ohio (1); Louisville, Ky. (1); Rockford, Ill. (1); Shippensburg, Pa. (1); Coatesville, Pa. (1).

Stations: At Motherhouse Kindergarten (2), Nursing (4), Industrial School (2).

5. *Norwegian Lutheran Deaconess Institute*, 1417 E. 23d St., Minneapolis, Minn.—Deaconess Lina Nilsen, Sister Superior.

Stations: Norwegian Lutheran Hospital, Minneapolis, Minn. (27).

Fields of Labor: Deaconess Hospital, Grand Forks, N. Dak. (2). Martha and Maria Orphans' Home, Puesbo, Wash (3). Lutheran Hospice, Minneapolis, Minn. (1). Madagascar Foreign Missions Field of the Lutheran Free Church (3).

6. *Norwegian Lutheran Deaconess Home and Hospital*, 4th Ave. and 46th St., Brooklyn, N. Y.—Rev. A. O. Fonkalsrud, Rector; Deaconess Sister Superior.

Stations: Hospital (13), Social Service (1).

7. *Bethesda Deaconess Home*, 254 E. 10th St., St. Paul, Minn. Rev. Carl Hultkrans, Rector; Deaconess Eleonore Slattengren, Sister Superior.

Stations: Bethesda Hospital, St. Paul, Minn. (27). Old People's Home, Parish Work, St. Paul (1). Foreign Mission Field, China (2).

8. *Norwegian Lutheran Deaconess Home*, 1138 N. Leavitt St., Chicago, Ill.—Rev. H. W. Kildahl, Rector; Deaconess Ingeborg Sponland, Sister Superior.

Stations and Fields of Labor: At Chicago: Hospital (?); Norwegian Lutheran Children's Home (1); Deaconess Home Mission Kindergarten (2); Lutheran Jewish Mission (1); Parish (1); Parish, Minneapolis (1). Hospitals: Bethesda, Crookston, Minn. (2); St. Lukes, Fergus Falls (2); St. Lukes, Fargo, N. D. (2); Luther, Eau Claire, Wis. (1); Deaconess, Grafton, N. D. (1); Deaconess, Northwood, N. D. (1). Foreign Mission Field, Madagascar (3); Honan, China (4).

9. *Eben Ezer Mercy Institute*, Brush, Colo.—Rev. J. Madsen, Rector.—Sanatorium for Tuberculosis (2). Old People's Home (1).

Spheres of Labor of Lutheran Deaconesses in U. S.

1. Parishes	26
2. Hospitals	19
3. Homes for the Aged.....	10
4. Orphans' Homes	9
5. Kindergartens	4
6. Kindergarten Training Schools	2
7. Foreign Mission Field	3
8. Sanatorium and Dispensary for Consumptives..	2
9. District Nursing	2
10. Home for Invalids	1
11. Home for Epileptics	1
12. Settlement Work	1
13. Women's and Girls' Hospices.....	2
14. Girls' School	1
15. Industrial School	1
16. Dispensary	1
17. Jewish Mission	1

Number of Sisters in

1897.....	163	Sisters
1899.....	197	"
1903.....	205	"
1904.....	220	"
1905.....	238	"
1907.....	294	"
1908.....	305	"
1910.....	313	"
1912.....	353	"

CURRENT EVENTS.

1910.

- June 25. A few days after the Conference adjourned at Omaha, Nebr., the Rev. Prof. Adolph Spaeth, D. D., LL. D., one of the organizers of this Conference and first and only President hitherto, fell asleep in Christ at Mt. Airy, Philadelphia, Pa. His pre-eminence as a leader in the cause of the female diaconate in America is familiar to us all and his work will be an abiding blessing.
- Nov. 20. The new Norwegian Lutheran Deaconess Home and Hospital, at Chicago, erected at a cost of about \$85,000.00, was dedicated.
- October. The Philadelphia Motherhouse took possession and formally opened the new buildings for the Lankenau School for Girls, adjoining the Mary J. Drexel Home property. The grounds and buildings were purchased and rebuilt at a total cost of over \$200,000.00.

1911.

- Feb. 3. Sister Catharine Dentzer succeeded Sister Martha Gensike as Sister Superior of the Lutheran Deaconess Motherhouse at Milwaukee, Wis., the latter having served in this capacity for seventeen years.
- Feb. 14. The Rev. Wm. S. Freas, D. D., Superintendent of Instruction for six years at the Deaconess Motherhouse and Training School at Baltimore, a devoted and kind colaborer, departed this life.
- March 16. At Omaha, Nebr., the former Hospital building remodeled for a Home for the Aged and Invalids was dedicated.
- June 10. In the presence of the General Synod of the Lutheran Church of America the new Motherhouse building at Baltimore, erected at a cost of \$110,000.00, was dedicated with impressive services in the presence of a large congregation.

New Stations opened by

Philadelphia Motherhouse, at Erie, Pa. Home for the Aged.
Baltimore Motherhouse,

Osterlen Orphans' Home at Springfield, Ohio.

Parishes at Rockford, Ill.; Shippensburg and Cookville, Penna.

Omaha Motherhouse, Hospital at Portland, Oregon; Parish in Chicago—Abandoned Station at Rock Island, Ill., and Immigrant Mission in New York.

Minneapolis Motherhouse, Girls' Hospice at Minneapolis, Minn.

St. Paul Motherhouse, Parish at St. Paul, Minn.

Chicago Motherhouse, Kindergarten and Jewish Mission.—
Abandoned, three hospitals and one parish.

It was announced by the presiding officer that any member of the Conference, or visitor, desiring to have a question answered, may deposit such question signed with the Secretary. At an opportune time it would be presented for discussion.

On motion of Rev. C. Hultkrans, St. Paul, Minn., it was Resolved, That a committee of five, including the President, be appointed to draw up and present suitable resolutions relative to the deaths of Prof. A. Spaeth, D. D., LL. D., and Rev. Wm. S. Freas, D. D.

The committee appointed offered the following report at a later session. It was adopted by a rising vote and remaining for a few moments in silent prayer.

* * *

Your committee respectfully submits the following minute:

This Conference realizes the Hand of God in the sorrowful dispensation which has taken hence these venerable and efficient fellow-workers in the field of Christian Mercies and bows in humble submission to the will of Him who is infinitely wise and good.

This Conference records its profound appreciation of the labors of these departed leaders and unites in hearty thanks to God for the success with which He crowned their services in the Deaconess cause.

This Conference extends its sincerest sympathy to the Motherhouses in Philadelphia and in Baltimore, in this great loss and sore bereavement, and also rejoices with them in the certain assurance that our brethren have entered into the more glorious service of Him who has called them to the life beyond.

This Conference hears in the call of these brethren to the higher service, the call of God to greater fidelity in His service here and reverently prays that each heart may profit through the Divine lesson of this solemn hour.

E. F. BACHMANN.
H. L. FRITSCHER.
A. W. DUNBAR.
H. W. ROTH.
C. HULTKRANS.

IN MEMORIAM.

REV. PROF. ADOLPH SPAETH, D. D., LL. D.

The Rev. Dr. Spaeth, one of the organizers, in September, 1896, of the Conference of Lutheran Deaconess Motherhouses in the United States, served as its first and only President for fourteen years, and was chosen the seventh term but a few days previous to his death, June 25, 1910.

Dr. Spaeth's identification with the Deaconess work in this country began in 1882 with his election as a Director of the German Hospital, Philadelphia, Pa. He was thus brought into close relation with Mr. John D. Lankenau, the very generous benefactor of the Female Diaconate in the United States.

The deep and earnest spiritual life of Dr. Spaeth and his superior attainments as a scholar made him a directing factor not only in placing the Mary J. Drexel Home and Deaconess Motherhouse upon a thoroughly sound Lutheran basis, but also in laying the foundations and in shaping wisely and well the development of other Motherhouses and of the Female Diaconate in America.

Dr. Spaeth's eminent place as a leader and his vigorous espousal of the cause secured for the deaconess work in the mind and heart of the Church a place so prominent and an interest so widespread as could scarcely have been gained under other leadership in so short a time.

The Ministry of Mercy among us owes much under God to the enthusiastic zeal, the tireless efforts and the wise judgment of the Rev. Dr. Spaeth, our departed brother and beloved fellow-laborer in Christ Jesus our Lord.

* * *

REV. WM. S. FREAS, D. D.

Since the last meeting of this body the Rev. Wm. S. Freas, D. D., has been called to the service in glory. Dr. Freas was for years one of the most prominent members of the General Synod

and called to fill many positions of responsibility and honor. He brought to the Deaconess work the gifts of his matured mental and spiritual life.

As Superintendent of Instruction at the Motherhouse in Baltimore his services were invaluable. He made an earnest study of the work, and became profoundly cognizant of its exalted character as an agency of the Church. He was a man of strong faith, intensely spiritual, resting his whole life and service upon the Word of God. He loved his Church with all his heart, loyal to it with all his thoughts and powers.

ELECTION OF OFFICERS.

The balloting for officers resulted in the election of

Rev. E. F. Bachmann, President.

Rev. H. B. Kildahl, Vice President.

Rev. H. L. Fritschel, Secretary-Treasurer.

The time remaining for the first session was devoted to the reading and discussion of a paper, presented by Rev. H. L. Fritschel, on

Essentials and Non-Essentials of the Female Diaconate.

(See page 19.)

SECOND SESSION.

Wednesday Afternoon.

After the noon intermission the Conference met again at two o'clock. Rev. Chas. E. Hay, D. D., Rector of the Motherhouse at Baltimore, read a paper on:

The Motherhouse and the Kindergarten Work. (See paper printed in full on page 22.)

In the discussion the necessity of educating the children under the influence of the Church and arousing the Church to recognize her duty towards these little ones was dwelled upon;

also the need of Christian kindergartens both for the rich and the poor.

The Motherhouses at Philadelphia and at Milwaukee are conducting training schools for young women desiring to pursue kindergarten work, and invite also young women who may not desire to become deaconesses to this school; others do kindergarten work.

The Rev. P. M. Lindberg, Rector of the Omaha Motherhouse, then read a paper on:

Spiritual Ministrations by Sisters. (See paper in full on page 28.)

The practice prevalent in the various institutions was stated by representatives of different Motherhouses. After a thorough discussion of the paper,

Questions referred to the Conference were taken up.

What can the Motherhouses do for the Training of Deacons?

After the discussion it was Resolved, that the matter be referred to a committee consisting of the Chairman, Revs. Chas. E. Hay and C. Hultkrans. Their report as submitted and adopted the following day was: "We are convinced that there is need of trained deacons for the extension of Inner Mission work in the Lutheran Church of America, and respectfully call the attention of the various Lutheran synodical bodies to the importance of adopting some measures for the proper training of young men for such service, assuring them of our cordial co-operation in any movement of this kind."

Should the Motherhouses secure State Registration for their Sisters?

Rev. O. Fonkalsrud, Rector of the Brooklyn Motherhouse, lead the discussion. He stated that the laws were not uniform in the states in which the legislatures had taken action relative to registration of nurses. The regulations of New York were quoted to show the general conditions. In order to be entitled to state registration, pupils entering a training school must have completed at least one year in high school. A school to be acknowledged by the state must be incorporated and the training of the pupils must be in charge of a Registered Nurse. The

speaker stated that in his state Roman Sisters were securing state registration in large numbers. He suggested that deaconesses who were to pursue chiefly nursing, and those occupying leading positions in our hospitals, should secure such registration.

After a prolonged discussion it was Resolved, that the practice relative state registration be left to the discretion of the individual Motherhouses.

The Conference adjourned at 6 P. M.

SEPARATE SESSIONS.

At eight o'clock the Pastors and Head Sisters met in separate sessions to confer about questions pertaining to their respective special work. The pastors discussed: The special requirements of pastoral work in Deaconess Motherhouses; the Sisters: What can a Motherhouse do to meet the social requirements of the Sisters? The brief resumés were reported the following morning by Rev. O. Fonkalsrud and Sister Catharine Dentzer, respectively.

THIRD SESSION.

Thursday Morning.

The session was opened by devotional services led by Rev. M. Norrstad, of Minneapolis, Minn. On motion by Rev. H. B. Kildahl it was Resolved, to send greetings to Sister Lina Nelson, Directing Sister of the Minneapolis Motherhouse, who was prevented by illness from attending the Conference.

The question was then discussed: *Why should a Deaconess Motherhouse be considered a congregation?*

Papers read at former Conferences by Dr. Spaeth were referred to. See Proceedings of Third Conference: "The Relation of the Motherhouse to the Church," page 7. Also Fifth Conference: "The Motherhouse as a Congregation," page 15. The Sisters, having their called pastor, their regular services and the celebration of the Sacrament of the Altar, constitute a congregation according to the Augsburg Confession. For the sake of regular church order and the spiritual comfort and edification of the Sisterhood, the Motherhouse should be an individual congregation.

Different ways in which the Directing Boards are created were reported. Some are created by the Synod, others by election of the corporation managing the institution, others are self-perpetuating boards. All three methods were reported to work efficiently.

The question: *What is the proper relation of the Motherhouse and its Ex-Sisters* was answered in the sense that the relation of the Motherhouse being severed, the proper attitude towards such must be determined by Christian charity and the interests of the female diaconate.

The Committee on Deaconess Literature, consisting of Rev. Chas. E. Hay, D.D., and Rev. H. L. Fritschel, submitted its report. It was resolved to publish the list of books recommended and to make this a standing committee which is to report at every Conference.

Literature on the Diaconate and Inner Mission Work.

(See report on page 43.)

FOURTH SESSION.

Thursday Afternoon.

The afternoon session was opened with hymn, scripture lesson and prayer by Prof. L. Vigness of Ottawa, Ill.

The papers by Rev. E. F. Bachmann, Rector of the Motherhouse at Philadelphia on:

Sources of Danger to the Spiritual Life in the Motherhouse

(Printed in condensed form on page 30), and by Rev. H. B. Kildahl, Rector of the Motherhouse at Chicago, on:

The True Deaconess Spirit, and How to Cultivate it. (See

page 38.)

were read in close succession and discussed together. The most vital questions of the inner life of such organizations as the deaconess institutions are, were dwelled upon in the remarks of the pastors and Sisters. It was suggested to assign for the next Conference a paper on: *The Sources of Blessing and Strength to the Spiritual Life of the Deaconesses.*

The time for adjournment drawing near the final business transactions were speedily attended to.

The equalization of the traveling expenses of the delegates to the Conference was assigned to the Secretary-Treasurer.

It was resolved to print the Proceedings and Papers of the Eighth Conferences as in former years.

The Motherhouses at Baltimore, Minneapolis and Brooklyn extended invitations to the Conference to meet at their respective Motherhouses. Baltimore having invited the Conference very urgently at the previous meeting, and Minneapolis desiring the Conference to meet with them at the twenty-fifth anniversary in 1914, it was resolved to meet in 1913 in Baltimore, and in 1914 in Minneapolis, thereafter the conventions are to be held biennially as heretofore.

The date as well as the program for the next Conference was referred to the officers and the Pastor and Head Sister of the Motherhouse at Baltimore.

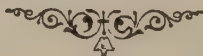
The following vote of thanks, offered by Rev. H. W. Roth, D. D., was adopted:

This Conference sincerely appreciates the superabounding and cheering hospitality which its members have been privileged to enjoy during its Ninth Convention, from the kind hearts and busy hands of the management and Sisters of the Norwegian Lutheran Deaconess Home and Hospital of Chicago, Ill., and hereby returns most hearty thanks therefor to this institution. We pray God abundantly to bless and prosper them in their merciful ministrations and service.

The Convention then adjourned with prayer and benediction by Rev. H. W. Roth, D. D., to meet, D. v. at Baltimore, Md., in 1913.

* * *

Upon invitation most members of the Conference remained for the Consecration Service of deaconesses of the entertaining Motherhouse on Thursday evening in the chapel, for an automobile tour through parks and boulevards of Chicago on Friday forenoon, a reception in the afternoon and a Sacred Concert in the evening in the Vicker Park English Lutheran Church.



PAPERS

Read at the Ninth Conference of Deaconess Motherhouses at Chicago.

Essentials and Non-Essentials of the Female Diaconate....	Page 19
The Motherhouse and the Kindergarten Work.....	Page 22
Spiritual Ministrations by Sisters.....	Page 28
Sources of Danger to the Spiritual Life of our Mother- houses	Page 30
The True Deaconess Spirit and how it may be Cultivated...	Page 38
Literature	Page 43

Essentials and Non-Essentials of the Female Diaconate.

By Rev. HERM. L. FRITSCHER, Rector of the Lutheran Deaconess Home,
Milwaukee, Wis.

In the female diaconate there are cardinal, fundamental elements and factors which constitute the very essence and nature of the diaconate, without which it would not deserve this name, and there are non-essentials, dispensible things which, though closely connected with this work, may be altered or abandoned without affecting the character of the diaconate itself. With the former the diaconate stands or falls, the latter may be accommodated to the times and circumstances.

If we speak at this Conference of the essentials of the female diaconate it is not for instruction, for we are all familiar with these. May it remind us, however, again of the foundation upon which we are to build, and may we examine ourselves and our work, that it may be well pleasing to the glorified and exalted Head of the Church.

And in speaking of non-essentials let us at the very beginning dismiss the misunderstanding as though these were matters of indifference to us. Non-essential things may be of great practical value for the promotion and advancement of our cause. In their helpfulness and harmonious co-operation in the promotion of the diaconate we do not undervalue them.

Yet non-essentials must never be allowed to usurp the throne, instead of occupying a subservient position. History and experience teach us that it is not uncommon that secondary things are exalted above the fundamental things and cultivated with by far greater zeal and devotion than the essentials. Thus non-essentials are substituted for the fundamentals to the perversion and detriment of a cause. It is an inner necessity to remind ourselves again and again of what are the essential principles which we may not abandon without abandoning our cause, and what are forms that may be changed without losing the substance.

ESSENTIALS.

1. In analyzing the female diaconate as to its real character we find it to be, in the first place, *a service*. Its very name means service. To serve means to use our strength and talents not for ourselves, but for the benefit of others. The type and example of such service is Christ our Savior and Lord, who came not to be ministered unto, but to minister and give his life a ransom for many. Mat. 20:28. He impressed this humble service upon His disciples by the object lesson when he, the Lord and Master, washed His disciples' feet and said:

"An example have I given you that you should do as I have done unto you."

The motive power of such service is love; love that seeketh not her own. It is not a service by compulsion nor for reward.

Of such service Jesus said: "Whosoever will be great among you let him be your servant."

These may seem commonplace truths to those connected with the diaconate. Yet knowing the weakness and sinfulness of our human heart we must ever emphasize them again, for they are fundamental and essential in this calling, and the practical application in life is not an easy matter. The first essential of the diaconate then is its service.

2. The second essential factor of the diaconate is that it is a service *unto our Lord Jesus out of love*. This constitutes the Christian character of the service. Its source is faith which manifests itself in love. The love of Christ constraineth us. Having received so much grace and love from Him we should serve Him out of gratitude and love.

There are various motives for service. Noble and self-denying and admirable as they may be, emanating however from purely humanitarian or altruistic motives, they lack that quality and motive which is fundamental for the deaconess service, the love and gratitude of Christ.

3. Closely associated with this is the third essential, the *churchly character* of the diaconate.

"The Lord would not be without His Church. The spiritual head would not exist without the earthly body to which he has joined himself for time and eternity. Moreover no one can truly love the Lord who despises His Church on earth. Therefore serving the Lord is at the same time serving His Church which is His body. Only those who love His Church and are themselves true and professing members of the same are fit for the office of a deaconess. In this sense it is a thoroughgoing ecclesiastical office." (Kühlewein.)

Separated from the church a work, however it may resemble the diaconate, does not deserve the name "diaconate."

The very name directs us to its origin in the church at Jerusalem. Phoebe was a deaconess of the church which was in Cenchrea. Deaconesses were ordained to their office in the early Church. It was Fließner's avowed purpose at the restitution of the diaconate to re-establish the old apostolic office of the Church. Loehe, who introduced the diaconate into the Lutheran Church and gave it a standing therein, intended it to be an office in and a service of the Church. Though not always officially embodied in the outward organization of the Church the diaconate must stand within the Church and seek to assist the Church in fulfilling her mission by its helpful ministrations, if it would be true to its name and character.

4. A fourth essential we find in *merciful ministrations*. This impresses upon the female diaconate its character as a *ministry of mercy*. It has its distinct and definite aims in its work, it has its limits. It is not an evangelistic office. A deaconess is not an evangelist. While a deaconess may be an assistant to the pastor she is not an assistant pastor. There is a ministry of the word and there is a ministry of mercy. While it may be said that the diaconate is to serve the Church in its various tasks, yet its special sphere is work among the needy and afflicted of various descriptions, the sick and defective, the neglected and imperiled, the lost and outcast. In compassionate love the diaconate must aim to render unto such merciful ministrations.

5. The female diaconate is a service that is rendered not for the sake of *compensation or reward*. While the deaconess does not assume any vow of poverty, as the Roman nun does, she devotes herself to this service from higher and nobler motives than those of profit or gain. To the professional nurse the compensation is a chief, though perhaps not the only, reason for choosing her profession. The deaconess eliminates this consideration under higher and nobler motives. A mercenary spirit in the diaconate would kill the very spirit of the true diaconate. This unselfish spirit of the ministry of mercy is an essential of the diaconate.

6. Finally, the diaconate is a service assumed as a *vocation*. For this service the deaconess is trained with a view of making it her life work, the work to which she is to give herself as her special calling. Free from other duties she gives herself wholly to this service. It has the first claim upon her time and gifts.

There are thousands of noble women in the Church, who render most valuable service to the Church, as their time and other obligations may permit, in caring for the needy and afflicted, the neglected and the like, but their duties towards their special calling in the family or elsewhere do not permit them to pursue this work as their vocation. The deaconess, however, has made this her first and chief vocation and has consecrated herself to this ministry of mercy.

In these six points, but briefly mentioned, we find the essentials and fundamentals upon which the female diaconate must rest and from which it can not deviate, or abandon anything, lest it lose its true character.

The essentials of the diaconate are expressed in the deaconess motto by Loehe:

What is my purpose? I will serve.

Whom will I serve? The Lord among His poor and suffering.

What is my reward? I serve neither for thanks nor reward.

My reward is that I may serve.

NON-ESSENTIALS.

From these essential and fundamental elements of the female diaconate which can not be abandoned or changed without affecting the diaconate in its very heart and nature we distinguish other things which may be altered to accommodate this service to the changed times and new conditions, without abandoning the female diaconate itself. The ability of accommodation is not a sign of weakness, but of life and strength.

We must not disregard, however, the value and service of non-essential things for the promotion of a cause. We may value them very highly and cultivate them carefully because they are serving the essential factors. As far as these secondary things are helpful to the primary purposes of the female diaconate we value them and must guard them.

Of non-essentials of the female diaconate we may mention that *form* of organization of the deaconess work which is now known by the term Motherhouse diaconate. The deaconess work could be conducted in an other form and still be true and real deaconess work. Attempts have been made to establish the deaconess work along congregational or parochial lines. To this form or other forms, such as a deaconess seminary, we would not deny the name of true deaconess institutions if the essentials of the female diaconate were guarded. None of these other forms, however, have proved as yet successful. History and the experiments at various places confirm the conviction that after all the Motherhouse organization is the most suitable form for gathering, instructing, training, directing, strengthening, protecting and supporting Christian women who devote themselves to this ministry.—

The Motherhouse and the Kindergarten Work.

By Rev. CHAS. E. HAY, D. D., Rector of Lutheran Deaconess Motherhouse and Training School, Baltimore, Md.

There has been as yet no very large development of kindergarten work in connection with our Lutheran Motherhouses in America. It was not in any case within the range of the immediate, pressing needs which called our various institutions into existence. An encouraging beginning has, however, been made in at least three of our Motherhouses. Philadelphia has been the pioneer among us in this department, having conducted a very interesting Little Children's School since 1895, now under the efficient care of Sister Anna Marie Enderlein. Several young women have here been trained for similar work and, in accordance with the formal request of the Ministerium of Pennsylvania, a regular course of instruction is offered to young

women desiring to prepare themselves for conducting Christian Kindergartens.

The Milwaukee Motherhouse has a successful kindergarten for the practical training of their own probationers and also gives instruction to a number of young women who expect to become professional kindergarten teachers.

The Chicago Motherhouse has this year undertaken work of this character in connection with a Mission Sunday School in the city.

As early as 1898, a Little Children's School was conducted by Sisters of the Baltimore Motherhouse, with more or less of kindergarten methods. The work was abandoned for several years, but resumed in 1906 under the supervision of Sister Carolyn Filler. One of the younger Sisters is annually appointed as assistant, acquiring thus a year's practical experience, and all the Sisters of the Motherhouse enjoy the privilege of observing the methods of the work at stated periods.

Eight of our American Lutheran Sisters are at present actually engaged in kindergarten work, and it has become a very practical problem how far our Motherhouses should endeavor to encourage and develop this particular form of activity.

The fundamental question is, of course, whether kindergarten work is an appropriate field for deaconess service. It has, even upon a superficial view, much to commend it as such. It is pre-eminently a sphere of feminine activity. It would be ludicrous to think of a man attempting to conduct a kindergarten. Here and there a born educator, with an unusual proportion of feminine traits in his character, such as Froebel and Flledner, may devise principles and methods, and, with sufficient feminine assistance, show how the work should be done; but the practical work of the kindergarten lies distinctly within woman's sphere.

The care of little children has always been recognized as peculiarly within the province of the Christian deaconess. In the church of the early centuries, the oversight and training of the children was one of her first duties, and, with a true instinct, Theodore Flledner, at the very outset of his work, not only established a little children's school, but founded his seminary for the training of teachers for such schools. The 1216 deaconesses of the Kaiserswerth Conference who were, according to the report of 1910, engaged in little children's schools are a sufficient evidence that this field of service is still found an attractive one by many of those who are seeking to make their lives count most largely in the advancement of the kingdom of Christ.

In one important aspect, this work appeals to us more strongly than any other. It is laboring upon the foundations of character. It is sowing seed in the most fruitful of all fields—the heart of childhood. It is tenderly and patiently uprooting the earliest growths of

evil, maturing the germs of holy thought and impulse, and moulding the will while it is yet plastic and responsive to the touch of motherly solicitude. The impress of the kindergartner's hand will be upon the future life of her pupils at every stage of their earthly existence and will not be lost in the larger life beyond.

Two incidental benefits accrue to the Sisters themselves from this form of service. While they, in their unselfish spirit, may not attach importance to such considerations, those who are called upon to direct their labors may not unfitly give some weight to this feature of the subject. The deaconess is by her calling largely detached from the intimate associations of family life. Fondling no child of her own, she may find large compensation in the mothering of a band of little ones yearning for loving care and dependent in many instances upon her for the wise direction which their own homes cannot furnish. And further, the enthusiastic kindergarten teacher never grows old. She lives in an atmosphere of childhood's dreams and fancies, catches the contagion of childhood's unquestioning faith, and her spirit retains the resiliency and buoyancy of early childhood. If it were practicable, we would like to have every deaconess, for her own sake, vary the routine of her labors among the sinning and suffering by an occasional period of kindergarten service. But this is a work so important and critical as to require careful specific training and life-long study, and can therefore enter into the life-plan of but a limited number of deaconesses. Yet even a few hours or days of the vacation period spent in visiting a little children's school would prove a tonic to many a weary heart.

We should be thankful that a kind Providence has placed right in the pathway of the female diaconate a sphere of service at once so attractive and so far-reaching in its influence for good. Are we prepared to enter it? If so, to what extent and in what way?

In view of the fact that the kindergarten is being rapidly incorporated into our public school system, it may at first appear as though the field were about to be pre-occupied and the kindergarten deaconess be left without an occupation. But this is a groundless apprehension. Our Motherhouses could not in any event attempt to educate all the children of kindergarten age in the land. The public schools will never be able to gather all who should attend. Attendance cannot be made compulsory at so early an age. Especially among the very poor, there will always be multitudes of little children whose parents will not send them to a kindergarten, nor permit them to go, unless upon the urgency of someone who in Christlike spirit wins the parents' confidence by personal interest and assumes more than teaching responsibility for the neglected children. Furthermore, in many instances the lack of Christian influences may make the public kindergarten schools undesirable in the view of Christian parents. Thus there is an open door set before the Church of Christ,

an opportunity to enter in and shepherd and feed the lambs now turned out for pasture upon the streets of the crowded city or left to wallow in the filth of overcrowded tenements. The kindergarten, as a part of the Church's benevolent work, may find its most willing and effective agency in the deaconess, as the deaconess may find in it one of her widest opportunities of rendering a service which must otherwise for the most part be neglected.

It is, of course, understood that the Motherhouse will have no thought of any but a *Christian* kindergarten. She will be ever mindful of Him who said: "Suffer the little children to come unto me; forbid them not."—No system of rationalistic psychology; no mere naturalism, ignoring or minimizing the influence of sin in the unfolding life of childhood; no self-satisfied scheme of pedagogy, excluding all distinctly Christian ideas from the mental and moral horizon of the child, will be tolerated for a moment. Jesus Christ will be permitted to reign as Lord in His peculiar kingdom—the hearts of His little ones.

The question, whether it is possible in such a little children's school to apply any of the principles of Froebel, need not long detain us. Many of his principles are almost axiomatic and should be constantly borne in mind. His "gifts" and "occupations" may be exceedingly helpful. If we *omit* some of his philosophy and *admit* a larger range of Christian ideas, we will have the working basis for an ideal Christian kindergarten. In "The Christian Kindergarten," by Dr. Theodore Schmauck, we have the regular weekly programs of several Lutheran kindergartens which have successfully solved what some have regarded as an unsolvable problem. It must be remembered that, in dealing with little children, no hard and fixed course of study is to be prescribed. The aim is largely to call out the spontaneous activity of the child, and in such a way as to develop most fully its powers of thought and action. We must not expect adult Christian experience nor adult conceptions of Christian truth; but we must see to it that the God-given powers are unfolded in an atmosphere of Christian reverence and with humble reliance of teacher and taught upon the ever-present aid of the great Children's Friend.

This brings us to the practical problem: How can our Motherhouses establish and maintain such kindergartens? The first essential is the securing of the requisite number of teachers,—or rather let us say, of a sufficient number of teachers to impress upon Christian congregations in centers of influence the beauty and helpfulness of the service which may thus be rendered. The model Christian kindergartens in a few of our institutions are a small beginning in this direction. In these, our candidates and probationers may gain some idea at least of the work, and a few of them may secure considerable experience which will be helpful to them. Occasionally a

candidate may come to us who has already had thorough training in a secular kindergarten Normal School, and may learn with us how to introduce the distinctly Christian element. Or, a deaconess may take a course in such a school after completing our curriculum, studying with a constant view to the rejection or adaptation of defective or incongruous materials and methods.

This will, in any event, be a slow process; but it would be very greatly accelerated if the Church could be sufficiently aroused to become more urgent in its calls upon the Motherhouses for such trained deaconesses, and if pastors would call attention to the facilities afforded at our institutions. Very efficient service might also be rendered by young women trained at our motherhouses for this special work, who do not expect to become deaconesses, but are prepared to respond after graduation to calls from congregations upon salary.

But, given the competent teachers, how shall Christian kindergartens be established? For large congregations we would commend the method so successfully employed by a number of the motherhouses of Germany. Let two deaconesses be assigned to one parish, as the Saviour sent out His disciples two by two. Let one of these at once establish a Christian kindergarten, while the other looks after the general needs of the parish. The one will visit homes of poverty and bring the children to the door of the kindergarten, where the other will receive them. The work of the kindergarten will commend the church to the confidence of the community and eventually bring many parents to the fold. The two Sisters will strengthen one another by their companionship and the efficiency of each will be more than doubled.

In smaller parishes, where but one deaconess can be supported, the children may be gathered for a few hours in the morning and some general parish work be done in the afternoon. Great care must however be exercised in such case that the strength of the Sister be not overtaxed, as even a few hours of kindergarten work is a serious drain upon the nervous system.

A third possible method is the establishment of Christian kindergartens by the Motherhouse directly upon its own responsibility. The expense of this would not be great and could be partly met in some cases be receiving a small fee from those able to give it. What an almost boundless field here lies open before us! Not only in the communities in which our Motherhouses are located, but in cities throughout the land, it is but necessary for us to enter in and occupy—to secure a room and open our doors—and the little ones will flock around us.

The main difficulty would doubtless be found in the necessity of making provision for the continued care of the children after their graduation from the kindergarten. Having won the hearts of the little ones and lifted them for a year or two out of the atmosphere

of filth and crime, we could never think of turning them from our doors to sink back into the hopeless condition from which they have been temporarily rescued. This difficulty might be obviated by establishing such schools within the parochial limits of our mission churches. As this would, however, make the work an adjunct of such churches, the establishment and support would naturally devolve upon the Home Mission Board, or, better still, upon the larger churches of the locality itself.—What a splendid auxiliary would not such a Christian kindergarten be to the work of a city mission pastor!

One branch of the Church has already reached encouraging results by sending out competent deaconesses into new territory to prepare the way for the coming home missionary by the establishing of Sunday Schools. How much more effectively could this be done by a kindergarten with two or three assistants, who would meet the children, not for an hour once a week, but every day, coming into contact with their homes and enlisting the gratitude of parents and their interest in the effort to lift the children into a condition of respectability and happiness.

Such a Kindergarten in the slums of a city or its less degraded poorer sections might naturally lead to the opening of schools for older boys and girls, industrial schools and the like—and thus would be found other channels of usefulness for deaconesses of sufficient mental culture. It might become not only the nucleus for the formation of a mission congregation, but a most important factor in its upbuilding and in bringing it to early self-support.

Again, the Christian kindergarten might form, from the start, one feature of a general scheme of settlement work, in which it would seem to be almost indispensable. How far it could be incorporated into the systems established by the general philanthropic agencies in our cities is a question worthy of our consideration. In some instances it might be cordially welcomed and permitted to fulfill its spiritual mission without hindrance. But the greatest efficiency can undoubtedly be obtained when the work is in the most direct and intimate connection with the practical and devotional life of the Church and is regarded as a department of her inner mission activities.

Evidently, there is need for the co-ordination and concentration of the various forces of the Church for the protection and Christian culture of the multitudes of little children within the reach of her influence. By whatever method this is to be accomplished, the first requisite remains the securing of competent and consecrated workers. Where can these be so well trained as in our Motherhouses? Are we making adequate efforts to meet the demands which will surely be made upon us as the Church awakens more fully to a sense of the possibilities of Inner Mission work and to the necessity of beginning

her work of instruction and training in the years of early childhood? If we fail to seize our opportunity, others will pass us by and upbraid us with shortsightedness or indolence.

"Lovest thou me? Feed my lambs."

Spiritual Ministrations by Sisters.

By Rev. P. M. LINDBERG, Rector of Immanuel Deaconess Institute,
Omaha, Neb.

As a hand-maid of the Lord the evangelical deaconess is serving the Master out of love and gratitude, constrained by the love of Christ, who died for her, in order that she should not live unto herself but unto her crucified and risen Lord.

Unto Him, her glorified and ever present Master, she has consecrated herself, body, soul and spirit, her faculties, her time and life, counting as her greatest privilege to live unto the Lord, and to die unto the Lord, and, whether she lives or dies, to be the Lord's.

Like the saintly women of old, who followed Jesus and ministered unto Him of their substance, who viewed at a distance the crucifixion and the burial, who prepared sweet spices and ointments and came early in the morning to the sepulchre in order to anoint the body of Jesus: the evangelical deaconess also directs her closest attention to her beloved Lord and Master, is early and late seeking Him, and finds her greatest joy in doing the deed, of which the Lord says: "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Such close and personal touch and contact with the Master is mediated and actualized through the Church, the spiritual body of Christ, of which the Savior Himself is the head and all true believers are living members.

In serving the Church—the communion of saints, the household of faith—the evangelical deaconess, therefore, is conscious of the fact that she is serving the Lord, her Master, and may cheerfully do, whatever she does, in the name of the Lord Jesus, giving thanks to God and the Father by Him.

But Christ is the Savior not only of His spiritual body, the Church, but of the whole world. He died for all and rose again, in order that, according to God's will, all men should be saved and come unto the knowledge of the truth. To the Church has been entrusted the great and responsible commission of evangelizing the world, of bringing all men into fellowship and communion with the Church; and as God's saving love in Christ embraces all men, so the spiritual love of the Church and of the individual believer embraces all for Christ's sake, wherefore this love also constrains the evan-

gelical deaconess, as she has opportunity, to do good unto all men, serving hopefully and prayerfully for His sake, who came not to be ministered unto, but to minister and to give his life a ransom for many.

The salvation offered through the Church is not only forgiveness of sin and everlasting life, but also relief of all the suffering which sin has brought into the world, whether spiritual, mental or bodily; and therefore it is a part of the divine mission of the Church to take care of the sick and needy, to rescue the lost and to bring the blessings of God's kingdom to every unfortunate and miserable human being.

The preaching of the word of God and the administration of the holy sacraments is essential to the existence and perpetuation of the Church, and therefore the ecclesiastical estate, or the office of the ministry, is of divine appointment, instituted and ordered by the Lord Himself.

While the evangelical diaconate, as a distinct office, cannot be regarded as essential to the existence, the being, of the Church, still apostolic practice and Christian experience teach us, that it is indeed very essential to the well-being and the highest development of the Church and is in fullest accord with the gracious will of God: "Be ye merciful, as your Father is merciful."

The two offices in the Church, that of the ministry, or the pastoral office, and that of the diaconate, wherever this latter office has been established, are co-operating for the up-building of the Church. The latter office is sub-ordinate to the former in regard to origin and authority, and while the former is a ministry of the word, of preaching and teaching, and of governing, the latter is essentially a ministry by deeds, works of love and mercy, a daily ministration, an every-day ministry; but both offices have the same end in view, namely the salvation of men and the glorification of God's holy name.

Thus, whether we look upon the evangelical diaconate as a calling or as a distinct office in the Church, it is evident, that by virtue of its motive, object, origin, sphere of service and aim it is a spiritual ministry, and that all its different services—the humblest and lowliest, as well as the greatest and loftiest—are spiritual ministrations.

The ministration of the female diaconate is the performance of all such duties enjoined upon the Church as could not be successfully undertaken by men, but for which sanctified womanhood is by nature and grace especially adapted.

As to the extent and limits of spiritual ministrations by Sisters it may be briefly stated, that they are all such, and only such, as are entrusted to Christian women in general as belonging to the spiritual priesthood, but that they are accentuated, enlarged upon and rendered more effective by the specific vocation of the deaconess, her training, experience, sphere of activity and affiliation with her Motherhouse.

The Sister is not a pastor or an evangelist, and does not engage in preaching or public teaching. But she is constantly reminded by her vocation of the importance of being awake to the spiritual needs of those with whom she associates. Whatever kind of work she may be engaged in, she is aware of the truth, that "the soul of charity is charity to the soul"; and while realizing that she is not a spiritual adviser and leader of souls in the same sense as the pastor, she will make use of the opportunities given her of ministering to the spiritual needs of those whom she is serving. Thereby she becomes a most valuable helper to the regularly appointed ministry, the Sister being what the Apostolic Constitutions say in regard to the deacons: "Let the deacon be the pastor's ear, and eye, and mouth, and heart, and soul."

In the sick-room she will place God's word within easy reach of the patient, and when so desired and she can spare the time, she will read to him from the Bible or some other good religious book. Besides interceding constantly in private in behalf of her patient, she will, when the case demands it, offer a prayer with him, encourage him to pour out his heart before God and seek salvation in Christ Jesus, and at the opportune time suggest calling a pastor. Always ready to give an answer to them who ask for a reason for the hope that is in her, she avoids all manners of proselyting and never enters upon religious discussions that would be detrimental to the speedy recovery of her patient.

Among the children and young people entrusted to her care she will conduct herself as a loving and patient mother who with a tender and sympathetic heart seeks first of all their spiritual welfare, instructing, encouraging and admonishing in the fear and love of the Lord and setting before them in her daily intercourse an example of a godly life. — Whether she is engaged in the motherhouse, hospital, orphanage, old people's home, parish or school work, private nursing, or in the mission field, she must always be mindful of her mission of proclaiming by words and deeds the gospel of Jesus Christ as a power unto salvation to them who believe.

Sources of Danger to the Spiritual Life in our Motherhouses.

By Rev. E. F. BACHMANN, Rector of Deaconess Motherhouse, Philadelphia, Pa.

True spiritual life is the indispensable condition for the wholesome development of the diaconate. Growth in numbers is secondary to the growth in spirituality. A Motherhouse must above all else be a center of genuine Christianity and only thereafter a center of charity. Every effort of those entrusted with leadership in this important movement must, therefore, be directed towards the fostering

of spiritual life as the fountain of strength for service in Christ's name. The Motherhouse must be like the powerhouse with its dynamos, on whose efficiency and capacity depends the successful operation of innumerable wheels of industry. Danger to these wheels is not as serious and far-reaching as danger to the dynamos.

The Female Diaconate has had a remarkable development, the Kaiserswerth Conference numbering today over 20,000 Sisters, apart from the hundreds not connected with that organization. The diaconate in the Luth. Church in this country has shared in that growth by the grace of God, but none of us will assert that our increase measures up to the needs nor up to the possibility of the Church. More than that: we all deplore losses of Sisters who left this noble calling after one or even ten or more years of satisfactory and satisfying service. The assertion that those who left us, were each and every one of them insincere or unqualified, would be too bold to pass unchallenged and might be met by the question: Why are the Motherhouses not sufficiently spiritual to change and mould such superficial and unqualified young women? We reply that not even the Lord Himself attracted and held such honest men like the rich young ruler and could not even in three years change the character of a Judas; yet that reply does not cover the case completely, and especially does it not justify a satisfaction with existing conditions that would refuse honest introspection and examination of the elements which retard or even make impossible the height of spirituality, that is indispensable for truly efficient and blessed service.

The subject assigned to me was suggested because of a deep conviction that we are not what we should or even could be, and that a frank discussion of the real conditions might be of mutual benefit. Our Motherhouses and their Sisters need fear no comparison with any other body of professed Christians; but that does not obviate the necessity of striving for a higher degree of spirituality than we have attained.

The purpose of this paper is not, however, to examine the spiritual life of the Motherhouses, which really must be left to the pastor and members of each house, but rather to search for those causes that retard its proper development, and even may endanger its very existence. Naturally the experience and observation of any one person is limited and will give the diagnosis a certain subjective coloring. I must beg you, therefore, to bear with me and to be frank in correcting any opinion advanced in conflict with your better knowledge, though in the main, I am confident, we shall agree.

To find a basis for the grouping of the various *Sources of Danger to the Spiritual Life of the Motherhouse*, let us

1. consider those affecting the very *foundation* or the root of all spiritual life;

2. those that retard the *development*; and
3. those that prevent the *fruitage* of the spiritual life at the Motherhouse.

I.

The very foundation of spiritual life, its absolutely indispensable prerequisites are the *Word of God* and a *living faith*.

We have the Word of God at our Motherhouses in all its fullness and have more provisions for its reading and hearing than can be found in any other vocation, and with rare exceptions the young women coming to us as candidates are prompted by altruistic motives springing from faith in Christ. Here then are the most favorable conditions and yet so often not the results we have reason to expect. Why not? Let us not blame the Sister who after several years of service may be troubled with the impression that her spiritual life has lost rather than gained, but let us search for the cause or causes. Personally I am inclined to believe that the quickening power of the Word of God is more or less counteracted

1. *by the specialized professional training.* Our Sisters must have that and must be second to none in their particular line of service, but for that very reason the deaconess to-day is at a decided disadvantage over against her Sister of fifty years ago. Take e. g. the *course of nursing* with its ever growing demands. The many lectures, quizzes and examinations demand not merely all the spare time of our young Sisters for eight months during each of the three years, but these studies are considered paramount, more important than anything else. And all this during the formative period, when our young Sisters should take root in the deep and rich soil of the diaconate. Is it surprising that some will lose in spirituality and consequently interest in the diaconate itself, beginning in the spirit and ending in the flesh?

Another factor hindering the influence of the Word of God is *unwholesome reading*. No Sister would stoop to the reading of rank novels, but there is much literature not at all bad, very interesting and innocent, but altogether unprofitable. "Oh Sister, you must read this book," or "Sister, have you ever read this story?" are remarks too familiar to those who have had the care of more intelligent patients who even urge our Sisters to read certain books, and perhaps offer them a fine copy. Too often, I fear, some Sisters yield to persuasion and take up their spare moments with such light reading, until they have lost the inclination to take up works that demand concentration and effort.

Another danger in this direction lies in the very means we are apt to employ for counteracting this unwholesome influence—the regular *religious exercises*. The superabundance of spiritual food acts on the soul similarly as plenty of fine food does on the system—par-

taking of the food becomes a matter of habit without any real desire and genuine relish. Gradually there may be nothing more than a dead formalism.

Over against these three factors—the extreme emphasis on professional study, the tendency to unwholesome reading and the danger of religious formalism—we can place very little beyond the pastoral care or “Seelsorge” which must keep pace with the advance of other interests. Of course, all these also effect the second requisite of spiritual life, viz :

2. *A living faith*, and yet I may be justified in calling special attention to at least two points that directly endanger this real, live and strong faith in God the Father and our Lord Jesus Christ. The one is the *materialism of our age*, bringing its influence to bear on our Sisters in the course of some of their studies, where God is passed over in silence and Reason and Nature rule supreme; and the other is the fact, that after all, our Sisters have perhaps *less call for the exercise of a strong faith* and child-like trust in God than women in many other spheres of life. Think of the single women in stores and shops, whose very existence depends upon their work and wages; many of them room and board with strangers, on whose charity they would be thrown in case of illness. Think of a wife with several children, whose husband is her sole support. The small income, small savings, frequent doctor bills, perhaps loss of work, all of these call for an exercise of faith, that remains largely theory with the deaconess, and against which her self-denial along certain lines in the diaconate dwindles into almost nothingness. This is not theory with me, but the conviction of some of our best Sisters. It was different in the early days of the diaconate, say 75 years ago in Kaiserswerth, 50 years ago in Neuendettelsau, and 25 years ago in our own and some of the other Motherhouses represented here, when the prayer for daily bread had a peculiar significance. We have come into days of plenty, where few real wants remain unsatisfied and where thoughts of the future arouse no special concern. That is a great comfort to our Sisters, but like every other comfort it becomes a danger to the strength of faith that can bear and dare.

Yet we *have* spiritual life, very real and genuine, among our Sisters, and I am not attempting to minimize it, but rather to help increase and raise it. But for that very reason I must further call attention to the dangers that threaten

II. *The Development of the Spiritual Life.*

For the proper development of spiritual life we need *four things* besides the Word of God and a living faith, viz. *meditation, pastoral care, Christian fellowship* and *trials*; for the first three the Motherhouse should provide, trials the Lord will send.

1. No doubt every Motherhouse here represented provides or attempts to provide the opportunity for *meditation*; but meditation presumes concentration, and concentration, silence. Oh, what a blessing is that "Stille Stunde," the quiet hour, when properly employed. Here a threefold danger arises: *excessive work*, which often makes it impossible for a Sister to leave her station for an hour; I know of older Sisters who have sacrificed for weeks this privilege in order to secure it for younger Sisters; a noble sacrifice, yet I fear, unwise at times, for the greater the responsibility, the more necessary to break away and seek at least half an hour of undisturbed communion with the Master. Overwork and loss of the good habit may lead also to the *misappropriation* of this daily period for silence and prayer, for the reading of the Word and meditation. Gradually the very possibility of concentration and meditation may be lost, so that even when opportunity is offered, the mind is too restless and shiftless to make the most of it. Permit me in this connection to point to one special source of danger which may differ very much in degree in the different Motherhouses, and that is the opportunity for *intellectual dissipation*. Lectures and even concerts of a high grade are elevating and may have a tonic effect, but care should be exercised to avoid "getting the habit." A Sister that would seek her relief and strength in going to concerts and lectures, thereby making these serve her own personal interests rather than through her the interests of those in her charge, would soon show the loss of her spirituality.—Therefore the development of spiritual life demands

2. *Pastoral care*. This care or "Seelsorge" must be exercised in public and in private. The advice, "Preach to deaconesses just as you would to any other congregation," while correct in principle, may easily mislead. While no pastor will constantly refer to deaconesses in his sermons, yet the fact that he has deaconesses before him who have their peculiar burdens and weaknesses, will give his sermons that peculiar character to meet their case. In private this will, of course, be much more the case. A good pastor will be satisfied with generalities as little as a good physician with patent medicines; each case needs special study and treatment. And right here difficulties arise; I would rather not call them dangers. In the first place, there are such manifold demands made on the pastor, that he cannot find the time for pastoral dealings with the Sisters to the extent desired or even necessary. Another difficulty is caused by the removal of many Sisters to distant stations; visits and correspondence are naturally quite limited and do not measure up to the needs of the Sisters. And finally even with the best of care and intention the pastor, a manly man, can perhaps never fully understand and appreciate true *feminine character*. This may become a real source of danger to the spiritual life of individual Sisters, even with the best of pastors. They may understand him even less than he them, and the result of such

misunderstandings may lead to loss of confidence of the Sisters in their pastor, which is far more detrimental to the soul than the loss of the patient's confidence in the doctor is to the body. The Sisters need not only the ministrations of the Word by their pastor, but also that certain manly element of his influence for greater efficiency. The greatest and most useful women owe as much to the subtle influence of men as the greatest and best men owe to the influence of women. In our Motherhouses, where so much is at stake and the spiritual life depends even more largely upon the sympathetic relations between the pastor and his flock than in an ordinary congregation, both sides should appreciate the difficulties and by patience and forbearance co-operate to minimize the possible danger.

3. *Christian fellowship* is another mighty factor in the development of spiritual life. Close contact with persons of similar and of opposite characters is necessary to strengthen and to purify. This fellowship must be fostered, especially in our Motherhouses; and the larger they grow, the more difficult this becomes. Here I would warn against those *special friendships* sometimes formed by two or three Sisters; if this leads even to a withdrawal from others, it is so detrimental that it may become a menace to the Sisterhood. Not rarely such special intimacy leads to a break that may never again be fully healed, and then such Sisters must bear the bitter consequences of their self-willed isolation, a situation surely not conducive to genuine spirituality. Akin to this is the observation that the necessarily intimate relations of Sisters in the Motherhouse leads to the *exaggeration* of faults as well as of attractive virtues. Motes look like beams when held close enough to the eye. This is a common experience, but serious, and quite impossible to counteract except by either removing the mote farther from the eye, or the eye from the mote. Another danger to the Christian fellowship at the Motherhouse is a Sister's *friendship with outside people*. As a member of the Sisterhood her relation to her family must never grow less cordial, nor must she necessarily break with her friends at home, though a truly consecrated Sister will find better use for her limited spare time than meaningless correspondence, but growing intimate with people not in direct connection with the Motherhouse is to be decidedly discouraged in the interest of her own development as in the interest of the cause. A Sister who cannot find satisfaction in the fellowship of those with whom she should have her highest spiritual and temporal interests in common, but who has instead a decided leaning toward the outside, will never take deep root; sooner or later her feet will also be where her heart already is.

4. Finally, spiritual life needs *genuine trials* for its proper development. As elsewhere, only the tried and true are dependable. Fortunately we are not altogether without trials in the Motherhouse; but I am inclined to believe—or is it merely subjective judgment—

that the Superiors have the heavier end of the burden. The minor trials of daily life are eventually felt the more keenly because of the relative absence of genuine cross-bearing for Christ's sake. Suffering contempt and persecution for the simple reason that she was a Christian was surely a greater aid to spirituality with child-like trust in God, with humility and genuine charity, to the deaconess in Pliny's time 100 A. D., than respect and honor are with which, as a rule, the deaconess is met to-day. It surely takes a special measure of grace to remain simple and humble while being lauded for self-sacrificing service. Many, who have done mighty works in the Name of Jesus, will not be recognized by Him on judgment-day. Matthew 7. —Right in line with this is the danger on the part of a Sister, especially if under strong outside influence, to forget the injunction I. Peter 2,13: "Submit yourselves to every ordinance of man for the Lord's sake." Those in authority dare not be arbitrary, "knowing that their Master also is in heaven" (Eph. 6), and those serving the Lord under their direction dare not be choice and peevish. Obedience should never be so difficult as to cause a real trial, but even if it should, the test, yes, the crisis, must be faced if it arises, for while the diaconate is a voluntary service, it dare never be arbitrary. The Motherhouse must be able to depend on every Sister in every case that may arise, would it meet the obligations placed upon it by the call of the Church or the call of an individual sufferer. To train Sisters to meet such high expectations, must be the goal, but it can be attained only on the basis of genuine consecration to the Lord and of the resulting spiritual life. It must, therefore, not merely foster this life, but also

III. *Guard its Fruitage.*

Not numbers, but *efficiency* decide a battle and accomplish a task. This efficiency depends to a large degree on training, but even more on the spirit in which a given task is undertaken. Whatever endangers such efficiency must be eliminated or counteracted as far as possible. Here I find at times a certain *diffidence*, a consciousness of insufficiency for the task assigned, even in Sisters who soon prove their fitness for the place. The right faith will enable one to-day as in the days of Paul, who wrote: "I can do all things through Christ that strengtheneth me." But a Sister must not merely be quick to serve, but also strong to bear. *Fortitude*, long-suffering without growing faint, bearing disappointments without losing courage, is a fruit of the living faith in our crucified and risen Lord and Saviour, as well as that *objective judgment* which separates persons from things, feelings from convictions, personal desires from God's commands, personal comforts from plain duty. The points contrasted indicate sufficiently the sources of danger common to every Christian. Here pastoral care and oversight prove their value. This is difficult at best, but almost impossible with Sisters sent to distant stations.

This *isolation* in itself easily becomes a source of danger to the spiritual life of a deaconess. Difficulties in the work easily becloud the vision, when the Motherhouse is several hundred miles away. As parents are especially solicitous about their children far from home, so must the Motherhouse be especially mindful of Sisters laboring in the distance. We must bear with these conditions, and shall find little reason for serious concern, if the Sisters have that other fruit of true spiritual life, viz.

2. *Loyalty* to the Lord and to His cause as represented by the Motherhouse. This cause must always be placed first, all personal interests last. Our Sisters must ever be conscious of the fact that they are serving the Lord, and not merely men. She will then also labor to please God and will never stoop to curry the favor of men, though it may encourage her to find her services approved by them. In her daily work her life in Christ must be so real, that the routine will not blur her vision to behold in that patient dying with a disease offense to her nostrils, and in that poor and wretched woman who, in spite of her professed faith in Christ, puts her patience to the test, the dim outlines of Him who says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

3. Another result of true spirituality in the Motherhouse is the *marked personality* of the Sisters. The Motherhouse is not a mere training school for imparting certain knowledge and drilling in certain work, but it is a real home for children of God united in His service. Christian character, sanctified individuality is desired. This aim can be realized only with the co-operation of the Sisters. We must, therefore, emphasize *self-culture*. The Germans well say: "Stillstand ist Rueckgang"—stop to grow and you decline. To this end two means should be employed, carefully selected reading combined with close observation, and persistent self-discipline by self-restraint and self-denial to exercise and strengthen the will-power for the battle against the flesh in the service of God. Our Sisters must be prompted from within; all rules are powerless, while the noble example of mature Sisters will inspire them. But we cannot expect to develop strong and consecrated personality unless we can begin with good material. Upon the authorities of the Motherhouse rests a grave responsibility in the *admission of candidates*. None of us are indiscriminate, but we dare never confuse the subjects and the objects of charity. Perhaps I voice the sentiments of all superiors when I say, that the longer I am in the work, the less ready I am to admit every one that applies. The admission of an unsuitable candidate may do incalculable harm. What of it, if the number of candidates be reduced by careful selection, if we thereby also reduce our losses? God forbid that any Motherhouse should ever turn applicants for the diaconate aside without good reason, but God forbid

no less that any Sisterhood become a place of refuge for individuals shipwrecked on the sea of life. Not every one recommended highly for consecration and efficiency is qualified for the diaconate. We must have the very best young women to begin with; and these must come not in their own interest, but in that of the cause, not in duplicity, but in simplicity, otherwise they will be a menace to the Sisterhood and a serious reflection on the whole cause.

I could continue, but let these suggestions suffice. May each one of us be watchful and guide and guard what God has entrusted to us, that whether we succeed or apparently fail, we may be recognized by Him as faithful servants, unworthy but yet permitted to share the heavenly joy of beholding Him whom we have endeavored to serve on earth!

The True Deaconess Spirit, and how it may be Cultivated.

By Rev. H. B. KILDAHL, Rector of Norwegian Lutheran Deaconess Home and Hospital, Chicago.

The true deaconess spirit is another expression for the true Christian spirit, and that again is another expression for the Christ spirit.

It is this spirit that animates all true Christians.

As some Christians are animated by this spirit to a greater degree than others, so also some deaconesses possess the Christ spirit more fully than others.

This spirit finds expression very beautifully in the words of Him from whom it proceeds, "I have not come into the world to be ministered unto, but to minister," "I would gather thee as a hen gathereth her chickens under her wings," "It is my meat to do the will of Him that sent me," "Wist ye not that I must be about my father's business?"

As far as the deaconesses are concerned the spirit is expressed by their sister Mary when she said, "Behold the handmaiden of the Lord, be it unto me according to thy word."

Christ was the first and greatest deacon. He came to minister, and He did minister to the extent that they said of Him, "He doeth all things well." Christ is yesterday and to-day the same. He is in the world to-day in His body, the Church, as a minister, and it is through His faithful ministrations and government that the world has become a place so much more pleasant in which to live than it was before the Christian era.

This change has been and is being brought about by the faithful ministry and government of Christ through co-operation with his co-laborers, the men and women in whom the Christ spirit is permitted to dwell and operate.

As God is love, so the spirit of God is love. It was by reason of God's love that the Savior was sent and it was His love to God and man that sustained Him in His terrible ordeal of giving Himself as a ransom for the sins of the world, and it is this same divine self-denying, self-sacrificing love that sends women into the sisterhood and that sustains them there.

The burning of sacrifices in the form of rams and goats upon the altar by the priests of old for the sins of the people was made obsolete when the Lamb of God took away the sins of the world upon the cross on Golgotha. But instead of that, from that time human beings, both men and women, have been sacrificed in the service of Christ's gospel, not burned by any external fire, but by the fire within their hearts, fire kindled and sustained by the Holy Ghost. The zeal of God's house eating them up or consuming them as it did their master.

The true deaconess spirit is what we might term Christianity in action, in the footsteps of the Master who went about doing all things well. It comes into the work like Jesus did into the world, to seek and to save that which was lost.

Some conditions have changed greatly since Christ walked up and down the streets of Jerusalem, but the great need of the human race has not changed, and the spiritual condition of the unregenerated is still the same. Living without God and hope in the world, and the only way that the world can get hope is that the world becomes acquainted with God. The world must be born again and the only way that it can be born again is by being brought upon its knees before Christ by faith, and the only agency that can accomplish this is Christ himself through the work of His Holy Spirit. A deaconess is the handmaiden of the Lord in this work. She is working together with Him. She considers herself called by the Lord, as consecrated, or set apart, for the purpose of working exclusively together with the Lord for the conversion of the world. She looks upon this calling in the light of her Master. "He who would be the greatest among you let him be the servant of all." And she rejoices in being so highly favored by the Lord. The words of Mary echoes in her soul, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior, for He hath looked upon the low estate of His handmaid."

While she looks upon her calling as coming from Heaven, from God, upon His throne, yet she looks upon the world as her field in which to work in her calling. She is divinely called by God from Heaven to labor in the office which the Lord has established in His church upon earth for facilitating His Work. She assumes her office in the spirit of Paul, considering herself a debtor to all men, and her life becomes one continual effort to pay this debt, namely by showing forth the virtues of Jesus Christ, both by word and by deed, because the same mind is in her that was in Jesus Christ.

While the true deaconess possesses this Christ spirit, it must be understood that the Christ spirit does not dwell in the deaconesses exclusively, but that the deaconesses are a few of the many who possess this Christ spirit and that indeed there be those who may possess this spirit in far richer measure even than the deaconess

I do not believe in making the deaconess a marked copy of Christianity. I mean that she should not be expected to be in possession of a greater degree of holiness than other Christian women. I believe that idea is harmful to the sisters themselves and may develop pride and hypocrisy in them, and it is hurtful to the cause because it will naturally cause Christian girls to hesitate in taking up the work, and it will hurt those Christians outside of the sisterhood who entertain such ideas, in this, that may permit themselves such indulgences, that they would not expect of those who are supposed to be much holier than they.

I don't believe it will help a Sister to cultivate the true deaconess spirit to feel that she is a marked copy of the Christian spirit. We can only find the true Christian spirit in Christ and He is not found by praying, "I thank thee, God, that I am not as other men," as the Pharisee did, but rather by praying, "God be merciful to me a sinner."

The deaconess is a sister among many others, a fact which she does not overlook. She is not only the Lord's handmaiden in the world, but also in the sisterhood. There are always plenty of occasions for comparisons, and if the idea should prevail that the Sisters are supposed to be a few degrees holier than other Christians, then it may engender pride rather than humility and piety, and when pride has taken possession of a Sister, she has ceased to be a true deaconess. "Pride goeth before a fall." But the pride is her fall as it is of other Christians.

We are told that the world lieth in evil, and we dare not pray to be taken out of the world, but that God will keep us from the evil.

We are living in a time that is anything but conducive to spirituality and spiritual development. Indeed, we live in an intensely materialistic world. The material resources of our country are developing a wealthy and voluptuous class of people. The Lord says it is hard for a rich man to enter the kingdom of heaven. It is not only hard for the rich man, however, but he makes it hard for all his fellow men that come within the sphere of his influence. The rich man is not only successful in getting rich; but he also succeeds too well in spreading the desire for that same success in the hearts of the less successful, and also their desire for the life of leisure which they imagine he leads.

There are especially four things against which a true deaconess must guard herself:

The desire for money.

The desire for leisure.

The desire to please relatives and friends.

The desire to yield to a false sense of modesty and unfitness for the work, which these other three evils are apt to generate.

The fact that we live in a money-crazy land and generation makes the life of poverty and simplicity a very hard life to live, and there are many Sisters who have found it too hard. While they give no vow of poverty, yet they must be content to live on their meager allowance if they are to continue in the work, and while their lives are not any more strenuous than that of the average person who works for a living, yet they are apt to think so.

The same reasons are very often back of the negative influences upon the Sisters from relatives and friends. We may argue that they take that stand because of their ignorance and indifference, and it is true, but that does not lessen the influence upon the Sisters.

The first three evils mentioned are very apt to produce this effect in the Sister who is continually subjected to them that she begins to imagine that she is not capable to fill her place and that she ought to resign and make room for some more capable Sister to take her place.

In order to cultivate the true deaconess spirit a deaconess must watch and pray the Lord to keep her from these and other evils.

It also ought to be the duty of the Motherhouse to guard the Sisters against these evils, and I do not believe we are doing this as long as we are keeping the Sisters in such close touch and in competition with the trained nurse world.

When we consider the universal money idolatry of our times and then keep our Sisters working on their small allowance side by side with the trained nurses who are apparently doing the same work for money, we are not keeping our Sisters from the evil, but we are placing temptations right in their path, and we are expecting more from them than we do from the ordinary Christian. I might go further and say that we are placing an evil before them which we expect them to resist, while at the same time they see how the church not only tolerates but even encourages the same evil in others. Is it not the rich man very often who speaks the deciding word in the councils of the church? And is it not the flashy diamond decked woman that is "reverenced" in the ladies' aid society? Let us not only tell her how she may cultivate the true deaconess spirit, but let us also tell ourselves how we may help her.

The true deaconess spirit is not earthy, and the cultivation of it is not earthy. It has a divine origin and it is cultivated by divine agency. To get the proper view of the deaconess spirit we must view it from the same point from where the little gospel sounds forth: "For God so loved the world that He gave His only begotten son that whosoever believeth in Him shall not perish, but have everlasting life."

God loved the world, knowing the world with all its evil, and knowing that if the world was to be saved the salvation must come from Him

In order to cultivate the true deaconess spirit the deaconess must cultivate love for the world, because the world is lost without the work of Christ's body. She must also cultivate the right view of her position or office, that God has called her to hold the office of a deaconess or minister of mercy for the salvation of the world. We cannot lay enough stress on the, now almost obsolete, idea of a divine office and calling.

She must be a close student of human nature and the development of sin in the different phases of human life, and at the same time be a close student of the Bible so as to be able to apply the proper remedy for the different evils as they present themselves.

She must be diligent in the use of the means of grace so that she may ever be a ready instrument for the activity of the Holy Spirit; and in seeking first the Kingdom of God all the virtues which she needs for the efficiency of her work will be added unto her from day to day, and she will never grow weary of well doing, but her strength will ever be renewed like the eagle's.



Literature on Diaconate and Inner Mission.

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DEACONESSSES AND THEIR CALLING. A Handbook for the Instruction of Probationers. By Frederick Meyer. Translated by Emma Endlich. 58 pp.

THE DEACONESS AND HER WORK. By Sister Julie Megner. Translated by Mrs. Adolph Spaeth. 1911. 196 pp. 1. Historical. 2. The Sphere of Deaconess Work. 3. Principles and Aims of the Deaconess Work.

SAME IN GERMAN.

PROCEEDINGS AND PAPERS OF THE CONFERENCE OF LUTHERAN DEACONESS MOTHERHOUSES IN THE U. S. 1. Philadelphia, 1896. 2. Milwaukee, 1897. 3. Omaha, 1899. 4. Baltimore, 1903. 5. Philadelphia, 1904. 6. Milwaukee, 1905. 7. Philadelphia, 1908. 8. Omaha, 1910. 9. Chicago, 1912.

DEACONESSSES IN EUROPE AND THEIR LESSONS FOR AMERICA. By Jane M. Bancroft, Ph. D. 264 pp. Cranston & Stowe. 1890. Contents: 1. The Diaconate. 2. Deaconesses in the Early Church. 3. From 12. to 19. Century. 4. Fliedner. 5. Institutions at Kaiserswerth. 6. Regulations at K. W. 7. Other Establishments on the Continent. 8. Deaconesses of German Methodism. 9. Deaconesses in Paris. 10. Deaconesses in England. 11. Midway Institutions. 12. Deaconesses in Scotland. 13. The Deaconesses Cause in America. 14. Means of Training and Field of Work for Deaconesses in America. 15. Objections met and Suggestions offered.

DEACONESSSES ANCIENT AND MODERN. By Rev. Henry Wheeler. 315 pp. Hunt and Eaton, 1889. 1. Prophetesses of the Old Testament. 3. Women of the Gospels. 3. Women of the Acts. 4. Women of the Epistles. 5. Deaconesses of the Apostolic Church. 6. Deaconesses of the Early Church. 7. The Ordination of Deaconesses. 8. The Work, Character and Persecutions of the Ancient Deaconesses. 10. Deaconesses and Sisterhoods Fundamentally Different. 11. Female Diaconate and the Error of the Spiritual Marriage of the Individual with Christ. 12. The Deaconesses of Kaiserswerth. 13. Deaconesses in England. 14. Deaconesses in the United States. 15. Deaconesses in the Methodist Episcopal Church. 16. Conclusion.

THE MINISTRY OF DEACONESSSES. By Deaconess Cecilia Robinson. 241 pp. Methuen & Co., London, 1898. Contents: 1. The Ministry of Women in the New Testament. 2. and 3. The Deaconess of the Fourth Century. 4. The Ministry of Women in the West. 5. The Position and Work of the Primitive Deaconess. 6. A Review of the History of the Deaconess. 7. and 8. The Revival of the Order of Deaconesses. 9. The Deaconess of To-day. 10. The Daily Life of a Parish Deaconess. Appendices: Liturgical Remains, Canons, etc.

DEACONESSSES—BIBLICAL, EARLY CHURCH, EUROPEAN, AMERICAN. By Lucy Rider Meyer. 242 pp. Hunt & Eaton, N. Y., 1889. Contents: 1. Deaconesses of the Bible. 2. Deaconesses of the Early Church. 3. Deaconesses of the Time of Reformation. 4. Deaconesses of Modern Europe. 5. Deaconesses of America. 6.—12. History of Chicago Deaconess Home.

THE DEACONESS AND HER VOCATION. Four Addresses by Bishop Thoburn. 127 pp. Hunt & Eaton, N. Y. Cranston & Curtis, Cincinnati, 1893. Contents: 1. The Deaconess and Her Work. 2. The Modern Deaconess. 3. The Deaconess Movement. 4. The Deaconess and Her Vocation.

HISTORY OF THE DEACONESS MOVEMENT IN THE CHRISTIAN CHURCH. By Rev. C. Golder, Ph. D. With 200 Illustrations. 613 pp. Jennings & Rye, Cincinnati. Eaton & Mains, N. Y., 1903. Contents: 1. The Female Diaconate until the Reformation. 2. Renewal of the Female Diaconate in Modern Times. 3. The Institutions at Kaiserswerth. 4. Development of Deacon Work in the State Church of Germany. 5. Free Church Deaconess Institutions in Germany, Switzerland and Sweden. 6. The Deaconess Cause in England and Scotland. 7. Deaconess Institutions in Other European Countries. 8. Deaconess Work in the Lutheran Church of America. 9. Deaconess Homes in Various Protestant Churches in America. 10. The Beginning of Deaconess Work in the Methodist Church in America. 11. Deaconess Homes of the Methodist Episcopal Church in the United States. 12. Deaconess Homes of German Methodists in the United States. 13. The Female Diaconate in the Protestant Episcopal Church of America and in Other Churches and Lands. 14. Mission and Aim of the Female Diaconate in the United States. 15. The Hospital in General and the Deaconess Hospital in Particular. Appendix: Principals and Statistics.

THE DEACONESS MOTHERHOUSE IN ITS RELATION TO THE DEACONESS WORK. By Rev. C. Golder, Ph. D. 155 pp. Pittsburgh Printing Co. 1907. Contents: 1. The Scriptural Foundation of the Deaconess Work. 2. The Deaconess Motherhouse. 3. The Deaconess Sisterhood. 4. The Deaconess Movement in the United States. Appendices: Principles and Suggestions.

DIE WEIBLICHE DIAKONIE IN IHREM GANZEN UMFANG. Dargestellt von Theo. Schaefer. 3 Vols. I. Die Geschichte der weibl. Diakonie, 320 pp. II. Die Arbeit der weibl. Diakonie, 344 pp. III. Das Mutterhaus, 350 pp. The most comprehensive, complete and standard work on the female diaconate.

DIE CHRISTLICHE LIEBESTÄTIGKEIT. By N. Dalhoff. 1904. 322 pp. 1. Der Begriff der Diakonie. 2. Das Subject der Diakonie. 3. Die Bestimmung der D. 4. Der Gegenstand der D.

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THEODOR FLIEDNER. SEIN LEBEN UND WIRKEN. By George Fliedner. 2 Vol. 300 pp. each. Diakonissen-Anstalt, 1908 and 1910. Contents: Vol. I. 1. Jugendzeit. 2. Lehr- und Wanderjahre. 3. Ein Jahrzehnt voller Mannesarbeit. 4. Unter den Seinen. 5. Die ersten Liebesanstalten in Kaiserswerth. Vol. II. 1. Die Erneuerung des apostel. Diakonissenamts (1836). 2. Wachstum nach innen und aussen (1837—1842). 3. Wirken im Vaterland (1842—49). 4. Ueber Land und Meer. 5. Der Diakonissenvater.

WILHELM LOEHE'S LEBEN. By J. Deinzer. 3 Vols. Wilhelm Loehe. Ein Lebensbild von Karl Eichner. 173 pp. Wartburg Publ. House, Chicago, 1903. 1. Loehe's Werden. 2. Loehe's Wirken. 3. Wuerdigung Loehe's.

ELIZABETH FRYE. By Mrs. E. R. Pitman. .269 pp. Roberts Brothers, Boston, 1902. In series of "Famous Women." An interesting biography, following the various labors of this pioneer in reformatory work in Newgate, on convict ships and in continental prisons. With copious quotations from her correspondence.

LIFE OF DOROTHEA LYNDE DIX. By Francis Tiffany. 392 pp. Houghton, Mifflin & Co., 1891. A remarkable record of philanthropic and patriotic labors on a national and international scale.

WOMAN AND THE REFORMATION. By Emma Louise Parry. 204 pp. Lutheran Publication Society. 1882.

SISTER DORA. By Margaret Lonsdale. 290 pp. Roberts Brothers, Boston, 1892. Biography of a young lady of rank who devoted her life to selfdenying labors among the sick and outcast in a Scotch community.

LEADERS OF MODERN PHILANTHROPY. By William Garden Blaikie, DD., LL.D. 296 pages. American Tract Society. With 15 portraits. Contents: John Howard, Wm. Wilberforce, Elizabeth Fry, Thomas Chalmers, Zachary Macaulay, Stephen Crellet, Joseph Sturge, Andrew Reed, Thomas Guthrie, David Livingstone, William Burn, John Patteson, Titus Salt, George Moore, Agnes Jones.

JOY, THE DEACONESS. By Elizabeth E. Holding. 213 pp. Cranstons & Curts, Cincinnati, 1893. Story of a wealthy and cultured young lady, who devotes her life to humble services in the slums and finds unfailing satisfaction in her career.

PRAYING AND WORKING. WHAT MEN CAN DO WHEN IN EARNEST. By Rev. William Fleming Stevenson. 411 pp. Order of Christopher, N. Y., 1892. Biographical Sketches of Falk, Wichern, Fliedner, Gossner and Harms.

LIFE OF FLORENCE NIGHTINGALE. By Sarah A. Tooley. 344 pp. With 24 Illustrations. Macmillan Co., N. Y. Early Life. Meeting with Elizabeth Fry. Life at Kaiserswerth. Service in Crimean War. Hospitals and Training Schools for Nurses. Beautiful Old Age.

FANNY CROSBY'S LIFE STORY. By Herself. 159 pp. Everywhere Publishing Co., 1903. A graphic narrative of the wonderful career of the blind girl whose energy and talent overcame all obstacles. An inspiring illustration of what women can do.

GEORGE MUELLER OF BRISTOL, AND HIS WITNESS TO A PRAYER HEARING GOD. By Arthur T. Pierson. 462 pp. The Baker & Taylor Co., N. Y., 1899. A careful study of the life and character of the Founder of the Orphanage at Bristol, supported entirely by voluntary gifts, without solicitation, in answer to prayer.

Christian Charities and Inner Missions.

G. UHLHORN. DIE CHRISTLICHE LIEBESTHÄTIGKEIT. Vol. I. Alte Kirche. Vol. II. Mittelalter. Vol. III. Seit der Reformation.

CHRISTIAN CHARITY IN THE ANCIENT CHURCH. By Gerh. Uhlhorn. 424 pp. Chas. Scribners' Sons, 1883. The standard works on history of Christian Charities.

DIE WERKE DER LIEBE. By G. Lehmann. Lectures held at Leipzig, 1869—70. 380 pp. Contents: 1. Wesen, Aufgabe und Bedeutung der I. M. 2. Zur Geschichte der I. M. 3. Die Werke der rettenden Liebe. 4. Die Werke der bewahrenden Liebe. 5. Die Werke der gewinnenden Liebe. 6. Die Arbeiter der I. M. 7. Organisation der I. M.

LEITFADEN DER INNEREN MISSION. By Th. Schaefer. 1903. 473 pp. Vorgeschichte der I. M.—Geschichte der I. M.—Arbeit der I. M.—Arbeitskräfte der I. M.

DIE LEHRE DER I. M. By Paul Wurster. 1895. 414 pp. The most scientific presentations of the subject. A volume of the Sammlung von Lehrbüchern der praktischen Theologie.

WAS JEDERMANN HEUTE VON DER I. M. WISSEN MUSS. By P. Wurster and M. Hennig. 1902. 270 pp. Contents: Warum treiben wir I. M.?—Wie hat man in früheren Zeiten getrieben, was man jetzt I. M. nennt?—Die Arbeitskräfte und Arbeitsmittel der I. M.—Wie ergänzt die I. M. die Wortverkündigung der Kirche?—Wie nimmt sich die I. M. der Jugend an?—Wie hilft die I. M. den Gefährdeten und Verlorenen?—Wie hilft die I. M. den Gebrechlichen und Kranken?—Wie bekämpft die I. M. die sozialen Notstände?

THE INNER MISSION. A HANDBOOK FOR CHRISTIAN WORKERS. By J. F. Ohl, Mus. D. 1911. 253 pp. Contents: Introduction—I. Preliminary history of the I. M. II. The I. M. in the modern form.—Its immediate Antecedents—Its systematic development—Its organs. III. Forms of I. M. Activity—Propagation of the Gospel—Care and Training of Children—Training and Preservation of Young People—Protection of Imperiled—Saving of the Lost—Cure of the Sick and Defective—Conflict with Social Ills.—Miscellaneous. — Appendix: Lutheran I. M. Institution in U. S.

CHRISTIAN LIFE IN GERMANY. By Edw. Williams. 313 pp. Fleming H. Revell Co. A description of I. M. work in Germany.

A COLONY OF MERCY. By Julie Satten. An excellent description of the work at Bielefeld under Bodelschwingham.



Deaconess Motherhouses:

1. Mary J. Drexel Home and Philadelphia Deaconess Motherhouse, 2100 S. College Ave., Philadelphia, Pa.
2. Lutheran Deaconess Motherhouse, 23d and Cedar Sts., Milwaukee, Wis.
3. Lutheran Deaconess Home and Training School, 2500—2600 W. North Ave., Baltimore, Md.
4. Immanuel Deaconess Institute, 34th St. and Meredith Ave., Omaha, Neb.
5. Norwegian Lutheran Deaconess Institute, 1417 E. 23d St., Minneapolis, Minn.
6. Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th St., Brooklyn, N. Y.
7. Bethesda Deaconess Home and Hospital, 254 E. 10th St., St. Paul, Minn.
8. Norwegian Lutheran Deaconess Home and Hospital, 1134-1142 N. Leavitt St., Chicago, Ill.
9. Ebenezer Deaconess Institute, Brush, Colorado.



THE NINTH CONFERENCE AT CHICAGO 1912



THE TENTH CONFERENCE AT BALTIMORE 1913

PROCEEDINGS AND PAPERS

...OF...

The Tenth Conference

...OF...

EVANGELICAL LUTHERAN

Deaconess Motherhouses

IN THE

United States.



BALTIMORE, MD.,

April 30 to May 2, 1913.

PROCEEDINGS.

The Tenth Conference of Lutheran Deaconess Motherhouses in the United States convened at Baltimore, Md., April 30th to May 2nd, 1913, in the new Lutheran Deaconess Motherhouse and Training School of the General Synod.

The evening preceding the sessions of the Conference was devoted to a special service at the chapel of the institution at which three probationers of this Motherhouse were consecrated to the office of the female diaconate. The Rev. W. H. Dunbar, D. D., President of the Deaconess Board, preached the consecration sermon, on the text: "In the Name of Jesus Christ," Act 2:38.

Most of the delegates to the Conference had arrived during the afternoon.

FIRST SESSION.

Wednesday Morning.

After devotional services, led by Rev. Chas. E. Hay, D. D., and an address of welcome, the 10th Conference was formally opened by the President, Rev. E. F. Bachmann.

The Roll was called. All Motherhouses were represented by delegates.

OFFICIAL REPRESENTATIVES.

1. *The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses*—Represented by
 Rev. E. F. Bachmann, Rector.
 Deaconess Julie Mergner.
 Mr. Frederick Hassold, Mt. Airy, Pa., Member of Board.

2. *The Lutheran Deaconess Motherhouse at Milwaukee, Wis.*—Represented by
Rev. Herm. L. Fritschel, Rector.
Deaconess Catharine Dentzer, Sister Superior.
3. *The Immanuel Deaconess Institute, Omaha, Neb.*—Represented by
Deaconess Bothilda Svenson, Omaha, Neb.
4. *The Lutheran Deaconess Motherhouse and Training School of the General Synod, Baltimore, Md.*—Represented by
Rev. Chas. E. Hay, D. D., Pastor.
Deaconess Sophia Jepson, Head Sister.
Rev. W. H. Dunbar, D. D., Pres. of Board, Baltimore, Md.
5. *The Norwegian Lutheran Deaconess Motherhouse, Minneapolis, Minn.*—Represented by
Rev. M. Rufsvold, Rector.
Deaconess Lena Nelson, Sister Superior.
Rev. P. Winther, Member of Board.
6. *Belthesda Deaconess Motherhouse, St. Paul, Minn.*—Represented by
Rev. Carl Hultkrans, Rector.
7. *The Norwegian Lutheran Deaconess Home, Brooklyn, N. Y.*—Represented by
Rev. A. Fonkalsrud, Rector.
Deaconess Lena Brecklein, Acting Head Sister.
Mr. Bernt Bergen, Member of Board.
8. *The Norwegian Lutheran Deaconess Home, Chicago, Ill.*—Represented by
Rev. A. Oefstedal, Rector.
Deaconess Caroline Williams, Chicago.
Deaconess Ovidia Olson, Chicago.
9. *Eben-Ezer Mercy Institute, Brush, Colo.*—Represented by
Rev. C. C. Kloth, Neenah, Wis.

The following visitors were announced, the Conference extending to them the privilege of the floor.

Sister Laurentze Johannesen, Brooklyn, N. Y.

Sister Lina Beideck, Philadelphia, Pa.

Sister Hannah Christmann, Philadelphia, Pa.

Sister Louise Frey, Philadelphia, Pa.

Sister Elizabeth Kuhnle, Philadelphia, Pa.

Sister Laura Bitting, Philadelphia, Pa.

Rev. F. Gift, Baltimore, Md.

Rev. Henry Manken, Baltimore, Md.

Rev. U. S. Rupp, D. D., Frederick, Md.

Rev. P. Ludwig, Camden, N. J.

Mr. C. E. Eisenhard, York, Pa., Member of Board, Baltimore.

Sister Elise Fischer, Speyer, Germany.

Rev. H. F. Richards, Baltimore, Md.

Mrs. Gathland,

Miss Bernice Gathland,

Mrs. A. J. Bowers, Newberry, S. C.

Mrs. Rev. Dr. Dunbar, Baltimore, Md.

Mrs. Rev. F. Gift, Baltimore, Md.

The Secretary submitted the following statistical report:

Statistical Report of the Lutheran Deaconess Motherhouses in the U. S.

May 1, 1913.

Name of Motherhouse.	Deaconesses.	Probationers.	Total.	Pupils.	Stations.
1. Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses	55	28	83	2	18
2. Milwaukee, Wis. — Lutheran Deaconess Motherhouse	26	16	42	2	6
3. Baltimore, Md. — Lutheran Deaconess Motherhouse and Training School.....	25	16	41	—	17
4. Omaha, Neb.—Immanuel Deaconess Institute	36	9	45	2	12
5. Minneapolis, Minn.—Norwegian Lutheran Deaconess Institute	15	24	39	12	5
6. Brooklyn, N. Y.—Norwegian Lutheran Deaconess Home and Hospital.....	5	14	19	1	3
7. St. Paul, Minn. — Bethesda Deaconess Home and Hospital.....	12	13	25	—	5
8. Chicago, Ill.—Norwegian Lutheran Deaconess Home and Hospital.....	23	38	61	2	8
9. Brush, Colo.—Eben-Ezer Mercy Institute	2	1	3	1	3
Total.....	199	159	358	22	77

1. *The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses*, 2100 S. College Ave., Philadelphia, Pa.—Rev. E. F. Bachmann, Rector; Deaconess Wilhelmine Dittmann, Sister Superior.

Stations: At Philadelphia. Home for the Aged (2). Children's Hospital (11). Dispensary (1). The Laukenau School for Girls (11). Kindergarten (2). Kindergarten Training School (1).

Fields of Labor: German Hospital, Philadelphia (29). Kensington Dispensary for the Treatment of Tuberculosis (2). Luther Settlement Work (1). Easton, Pa., Hospital (4). Home for the Aged, Mars, Pa., (1). Orphans' Home, Mars, Pa., (2). Home for the Aged, Erie, Pa. (2). Parish Work, in Five Congregations (5).

2. *Lutheran Deaconess Motherhouse, Milwaukee, Wis., 2222 Cedar St.*—Rev. H. L. Fritschel, Rector; Deaconess Catharine Dentzer, Sister Superior.

Stations: At Milwaukee: Milwaukee Hospital (17). Layton Home for Invalids (3). Passavant Hospital, Pittsburgh, Pa., (5). Passavant Home for the Care of Epileptics, Rochester, Pa., (4). Orphans' Home and Farm School, Zelienople, Pa., (3).

Field of Labor: Home for the Aged, Zelienople, Pa., (2).

3. *The Immanuel Deaconess Institute, Omaha, Neb., 34th St. and Meredith Ave.*—Rev. P. M. Lindberg, Rector; Deaconess Anna Flint, Sister Superior.

Stations: At Omaha: Immanuel Hospital (21). Bethlehem Children's Home (2). Nazareth Home for the Aged and Invalids (4).

Fields of Labor: Parish Work, at Minneapolis (3). Chicago (1). Rockford, Ill. (1). Denver, Colo. (1). Old People's Home, Madrid, Iowa (1). Orphans' Home, Andover, Ill. (2). Immanuel Women's Home, Chicago (1). Emanuel Hospital, Portland, Ore. (3). Mission Field, China (2).

4. *Lutheran Deaconess Motherhouse and Training School, 2500 West North Ave., Baltimore, Md.*—Rev. Chas. E. Hay, D. D., Pastor; Deaconess Sophia Jepson, Head Sister.

Stations at Motherhouse: Kindergarten (1). Industrial School (1). Nursing (5).

Fields of Labor: Tabitha Hospital and Home for Aged and Children, Lincoln, Neb. (2). Orphans' Home, Loysville, Pa. (1). Orphans' Home, Nachusa, Ill. (1). National Home for the Aged, Washington, D. C. (2). Muhlenberg Mission in Liberia, Africa (1). Italian Mission, West Hoboken, N. J. (1). Parish Work, at New York (4), at Harrisburg, Pa. (1), at Canton, Ohio, (1), at Rockford, Ill. (1), at Shippensburg, Pa. (1), at York, Pa. (2).

5. *The Norwegian Lutheran Deaconess Institute, 1417 E. 23rd St., Minneapolis, Minn.*—Rev. M. Rußvold, Rector; Deaconess Lina Nilsen, Sister Superior.

Stations: Martha and Mary Orphans' Home, Pouesbo, Wash. (2). Hospital (27).

Fields of Labor: Free Church Mission, Madagascar (4). Lutheran Hospice, Minneapolis, Minn. (1). Grand Forks Deaconess Hospital (2). Lyngblomsren Home for the Aged, St. Paul, Minn. (1).

6. *Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th St., Brooklyn, N. Y.*—Rev. O. A. Fonkalsrud, Rector; Deaconess Mina Hausen, acting Sister Superior.

Stations: Eben-Ezer Hospital, Madison, Minn. (2). Social Service, Brooklyn, N. Y. (1). Norwegian Hospital, Brooklyn, N. Y. (17).

7. *Bethesda Deaconess Home*, 254 E. 10th St., St. Paul, Minn.—Rev. Carl Hultkrans, Rector; Deaconess Eleanore Slattengren, Sister Superior.

Stations: Mission Field in China (2). Parish Stations (2). Old People's Home (1). Hospitals (18).

8. *Norwegian Lutheran Deaconess Home and Hospital*, 1138 N. Leavitt St., Chicago, Ill.—Rev. A. Oefstedal, Rector; Deaconess Ingeborg Sponland, Sister Superior.

Stations: Kindergarten (2). City Mission (2).

Fields of Labor: Mission Field in China (4). Mission Field in Madagascar (4). Hospitals (8). Children's Home (1). Parish Work (1). Old People's Home (1).

9. *Eben-Ezer Mercy Institute*, Brush, Colo.—Rev. J. Madsen, Rector.

Stations: Sanatorium for Tuberculosis (2). Old People's Home (1).

SPHERES OF LABOR of LUTHERAN DEACONESSSES in the U. S.

1. Parishes	17
2. Hospitals	14
3. Homes for the Aged.....	12
4. Orphans' and Children's Homes.....	9
5. Kindergartens	3
6. Kindergarten Training Schools	1
7. Foreign Mission Fields	7
8. Sanatorium and Dispensary for Consumptives..	2
9. District Nursing	1
10. Homes for Invalids	2
11. Home for Epileptics	1
12. Settlement Work	1
13. Women's Hospice	2
14. Girls' School	1
15. Industrial School	1
16. Dispensary	2
17. Social Service	1
18. City Mission	1

NUMBER OF SISTERS IN

1897.....	163	Sisters
1899.....	197	"
1903.....	205	"
1904.....	220	"
1905.....	238	"
1907.....	294	"
1908.....	305	"
1910.....	313	"
1912.....	353	"
1913.....	358	"

CURRENT EVENTS.

Since our last Conference one year ago at Chicago, the following historical data are to be recorded:

1912.

Baltimore: The Lutheran Deaconess Motherhouse and Training School of the General Synod sent Sisters to the following new stations: The Muehlenberg Mission in Liberia, Africa; the Italian Mission at West Hoboken, N. J.; the Orphan's Home at Nachusa, Ill.; the Union Lutheran Church at York, Pa.

Two Sisters were sent to the new Mission field in China by this institute, Oct. 7.

Chicago: Rev. H. B. Kildahl, Rector of the Norwegian Lutheran Deaconess Home and Hosital for about ten years, resigned, and Rev. A. Oefstedal became his successor.

Minneapolis: The Norwegian Lutheran Deaconess Home and Hospital called Rev. M. Rufsvold as Rector of this Motherhouse. He took charge of his office Sept. 1.

A new station, Lyngblomston Home for the Aged, was taken charge of.

Brooklyn: The Norwegian Lutheran Deaconess Home and Hospital commemorated the 30th anniversary of its existence this spring. Sisters stationed at Eben-Ezer Hospital, Madison, Minn.

Milwaukee: The Lutheran Deaconess Motherhouse dedicated the new \$100,000 Annex to the Milwaukee Hospital in November.

ELECTION OF OFFICERS.

The balloting for officers resulted in the election of

Rev. E. F. Bachmann, President.

Rev. Chas. E. Hay, D. D., Vice President.

Rev. H. L. Fritschel, Secretary and Treasurer.

The paper for the morning session was presented by Rev. M. Rufsvold, of Minneapolis, Minn., the subject being: "*The Deaconess Work in Its Relation to the Church.*" (See page 17.)

The remaining time of the morning session was devoted to the discussion of the paper, most of the delegates participating.

The question as to the relative importance of parish and institutional work was reserved for future discussion.

Adjournment.

SECOND SESSION.

Wednesday Afternoon.

The afternoon session was called to order at 2 o'clock, Dr. Rupp leading in prayer. Rev. C. Hultkrans presented a paper on the question: "*Is there an Undercurrent Retarding the Deaconess Cause?*" (See page 20.)

The questions presented in the last part of this paper were thoroughly discussed.

RESOLUTIONS.

1. It was resolved, that this Conference through its Literature Committee prepare and seek to publish information in tract form on the Female Diaconate, setting forth as clearly and briefly as possible the fundamental principles and methods of the Motherhouses, especially with a view to overcoming some of the prevalent misconceptions concerning the work and practice of the diaconate.

2. It was resolved, that a calendar for daily Bible readings with memory verses be prepared in the English language by the Literature Committee for the common use of the Sisters and Motherhouses connected with this Conference.

Rev. E. F. Bachmann then read his paper on: "*Sources of Blessing and Strength in the Spiritual Life of the Deaconess,*" (see page 23) which was followed by an extended discussion.

Meeting adjourned.

THIRD SESSION.

Wednesday Evening.

The evening session was specially arranged for answering questions deposited with the Secretary during the day. The following questions had been deposited in the question drawer and were answered:

1. How many of the Motherhouses are now connected with the church at large in Synodical relation?

2. What per cent of women withdraw from the work? Is there any *one* predominating cause?

3. Why have we so little literature on the practical work of the Deaconess? In the form of tracts, for instance?

4. Do we not put in America sometimes too much emphasis on the labor and burden of the Deaconess Calling and too little on its honor and glory?

5. Are the Motherhouses fully aware of the advantages in educating their own Sisters for the different positions in connection with the work which requires a larger amount of knowledge and training?

6. In the assignment of Sisters upon request, should the Motherhouses give preference to institutional or to parish work?

7. How can we best promote and cultivate a joyful service?

8. What legitimate means are open to the Motherhouse to promote intelligent knowledge of the Deaconess work on the part of church members?

9. What concessions may justly be made to Sisters in their choice of certain kinds of work?

10. What is the difference between Social Service and Deaconess or Inner Mission work?

FOURTH SESSION.

Thursday Morning.

The morning session was opened at nine o'clock with devotional services conducted by Rev. A. Oefstedal of Chicago.

The minutes of the preceding day were read and approved.

Rev. C. C. Kloth of Neenah, Wis., as official delegate of the Eben-Ezer Mery Institute at Brush, Colo., * addressed the Conference, bringing the fraternal greetings and describing the blessed work of Rev. J. Madsen and his co-workers in his thriving institution under great difficulties.

* Not yet officially connected with Conference.

It was Resolved, That the Tenth Annual Conference of Evangelical Lutheran Deaconess Motherhouses of America assembled at Baltimore, Md., records with pleasure that the Eben-Ezer Deaconess Home at Brush, Colo., has sent a delegate to this Conference, the Rev. C. C. Kloth, of Neenah, Wis. We rejoice in the fraternal greeting brought by Rev. Kloth on behalf of Rev. J. Madsen, the pastor of said institution, who, owing to poor health, is unable to be present.

The Conference is glad to learn of the progress of the work at Eben-Ezer and invokes the divine blessings upon the institution under their direction.

Rev. Chas. E. Hay, D. D., read a communication from Prof. W. A. Granville, Ph. D., informing the Conference of the arrangements made at Gettysburg, Pa., to receive the delegates on Friday.

The following resolution was adopted: This Conference having been informed of the arrangements made by the Deaconess Motherhouse at Baltimore and the Lutheran College and Theological Seminary of the General Synod at Gettysburg, with pleasure accepts the invitation to visit these historic institutions and the Gettysburg battlefield grounds. We record and express our sincere appreciation of the kindness of the Motherhouse, of Dr. Granville and of Dr. Singmaster in arranging this visit and reception.

Rev. Fonkalsrud read his paper on: "*The Need of a More Uniform Scale of Allowances.*" After an interesting discussion of the paper, the matter was referred for consideration to a special session of the Sisters Superior at the next Conference.

The question raised in the session: "To what extent should the Sisters participate in the management of the Motherhouses?" is to be discussed in a paper by a Sister at the next Conference.

The next paper was read by Rev. H. L. Fritschel on: "*The Preparation of Sisters for Consecration.*" (See page 30.) The reading of the paper was followed by a discussion. The meeting adjourned at twelve o'clock.

FIFTH SESSION.

Thursday Afternoon.

The afternoon session was opened by hymn and prayer at two o'clock, Rev. F. U. Gift leading in prayer.

The committee on resolutions, consisting of Rev. E. Bachmann, Rev. J. Fonkalsrud, and Rev. H. L. Fritschel, reported the resolutions inserted elsewhere.

A letter from Mrs. Rev. Hay was read, bearing to the Conference her cordial greetings and regrets for being prevented by sickness from meeting the delegates personally. The Conference expressed its appreciation of the kind greetings and requested Dr. Hay to convey to his esteemed wife the sincerest sympathy of this Conference in her affliction, and its hope and prayer for a speedy and complete recovery.

Rev. Chas. E. Hay, D. D., then presented his paper on the question: "*What Additional Fields Are Open for Deaconesses in America?*" (See page 35.)

The time being too limited for a thorough discussion of the many questions and suggestions contained in this paper, it was resolved to have this subject presented again at the next Conference by Dr. Hay for consideration.

It was resolved to meet for the closing session after the evening services.

Before adjournment Rev. W. H. Dunbar, D. D., was given the floor and spoke on the blessings derived from these sessions of the Conference and the impressions upon the Motherhouse. After adjournment the Conference in a body visited Johns Hopkins Hospital, where it was conducted through the various departments of this institution, visiting also the Psychiatric Building opened only the day before.

An evening service was held at the Motherhouse Chapel at 8 o'clock, Rev. E. Bachmann conducting the altar service, and Rev. H. L. Fritschel preaching on Consecrated Service.

After the evening service a brief business session was held.

The next meeting of the Conference is to be held in Minneapolis, Minn., in 1914, at such date, near June 1st, as may be agreed upon by the pastor and Sister Superior of the Dea-

coness Motherhouse at Minneapolis and the officers of the Conference.

The papers and proceedings of the Tenth Conference are to be printed in the same manner as the Report of the Ninth Conference.

The Committee on Resolutions offered the following motion, which was adopted by a rising vote: The Tenth Conference of the Lutheran Deaconess Motherhouses in the United States hereby desires to record its sincere appreciation of the most cordial hospitality its members had the privilege of enjoying during these days, and hereby expresses its gratitude therefor to the Board of Trustees, the Pastor and Sister Superior and all Sisters who have contributed to the comfort of the visitors and the cheerful spirit that pervaded this convention, and it invokes the blessing of the Most High upon this Motherhouse and all its members.

The Tenth Conference thereupon adjourned with hymn and prayer at 9:30 P. M., to meet again at Minneapolis, Minn., in 1914.



P A P E R S

**Read at the Tenth Conference of Deaconess Motherhouses at
Baltimore, Md.**

1. The Deaconess Work in its Relation to the Church. By
Rev. M. RufsvoldPage 17
2. Is There an Undercurrent Retarding the Deaconess Work?
By Rev. C. Hultkrans.....Page 20
3. Sources of Blessing and Strength in the Spiritual Life of
the Deaconess. By Rev. E. F. Bachmann.....Page 23
4. The Preparatory Season for Consecration. By Rev. H. L.
FritschelPage 30
5. What Additional Fields of Labor are Open for Deaconess
Service in America? By Rev. Chas. E. Hay, D. D....Page 35

The Deaconess Work in its Relation to the Church.

By Rev. M. RUFVOLD, Minneapolis, Minn.

That there is a certain relation between the deaconess work and the church is readily seen. What this relation is, or properly ought to be, may not always be so well understood or uniformly agreed upon. Our object in discussing this subject is, therefore, to point out some of the facts which we believe to be of importance in this consideration.

By the deaconess work we understand the ministry of mercy as it is known among us and carried out by the female diaconate.

By the church we mean in this connection not only the whole body of believers in the world, but particularly that body in its manifestations in the local church or congregation.

According to popular understanding of the deaconess work it is regarded as a true Christian activity, and the honest workers are considered true followers of the merciful Master. But this Christian character of the work is not the only relation it has to the church. This contracted view of it is a natural development of the methods by which the work has been carried on for centuries past, even as at present, in our Lutheran Church. The church, not living up to its ideals in this, as in many other respects, has neglected its duty here, and the work has been left to private initiative and individual enterprise.

This is not as it ought to be. The church is properly considered the mother and the deaconess work the child, or the former the tree and the latter, one of its important branches. This holds true, not only as to the origin of this work, but as to its maintenance and development as well. Thus it must also be recognized if it is to fulfill its mission or answer the purpose for which the Lord intended it. It must not only have a spiritual aim and a churchly character, but should be carried on by and for the church. As one of the main Christian activities, it should be under the influence and the direction of the Church, deriving its means of support, its spiritual gifts and its opportunity for service from the Church.

Historically considered, this was manifestly the condition existing from the beginning of the work. Distinctly an office of the Church, created by Christian love and the gifts of merciful service, and caused by the needs of suffering mankind, this ministry of mercy was from its very inception an integral part of the life and work of the Church. And as such it continued until along with other spiritual functions it was perverted by the decay of the Church.

In apostolic times we find the deaconess in her merciful ministration as a direct servant of the Church. Called and sent out by the local Church her work was carried on under the direction and guidance and for the upbuilding and progress of the congregation. The deaconess work in this original form is undoubtedly the ideal and the most proper plan for the application of the female diaconate. The necessity for this merciful service in the church, and its importance, is just as essential now as it was in the early church. The congregation neglecting the service of mercy as a part of its systematic effort to relieve human suffering by the love of Christ, is neglecting one of its most important duties and depriving itself of one of the greatest sources of blessing.

The ministration of mercy must therefore be regarded as essential to the life and mission of every Christian Church and should go hand in hand with the ministration of the word and sacraments, just as we find these to be co-related in the life of our Master and the apostolic Church. We consider it therefore to be one of the most important duties of our Motherhouses to promote this part of the deaconess work by training Sisters especially for this work and by educating the church people as to the importance and the blessing of this work to the congregation.

Only by gaining the recognition of this work as an essential function of every Christian Church, which even in the apostolic times was found necessary to supplement and support the ministry of the word, will the deaconess work be brought into that close and intimate relation to the church, which it had from the beginning and for which it was instituted under the divine direction of the inspired apostles. The institutional aspect of the work which in our time has become so predominant—even to the extent of being regarded as the proper and only object of this work—must not be further encouraged or developed at the expense of the original sphere for which it was intended: The ministration of mercy in the congregation. Our aim should therefore be to encourage and promote the work as a function of the church, essential to the realization of its divine mission in the world.

A wider application of the work in this direction, with a larger demand on the Motherhouse for Parish deaconesses, might seem to make still more difficult the problem of getting a sufficient number of Sisters to supply the demand. We do not think it would. On the contrary we believe it would be a very important factor in solving this difficult problem. The lack of general knowledge and understanding of this work, which is the main reason for the lack of workers, will not be remedied in any other way than by a general demonstration of this work in its practical application in parish work.

In so far as the Church is made to understand the need of this ministry in its midst, to the same extent will it be diligent in work

and prayer that the Lord may send forth laborers also into this particular work in His vineyard. That the result will be a greatly increased number of willing workers is apparent.

As already stated, we believe this work should be under the direction and supervision of the church. By what plan of organization this may best be carried out, might be a matter of different opinions. We are probably all agreed that the Motherhouse is a practical—although not essential—form for this work. That question, however, we shall not discuss, as that has only an indirect bearing on the relation of this work to the Church. But the best and most practical organization by which this work may be directed and managed so as to make it truly a part of the work of the church and bring it as close to the church as possible, might be a proper and profitable subject for our consideration.

Although each individual congregation ought to interest itself in this work as an important part of its church life, it is readily seen that no single church—without the assistance of the other churches—is able to carry on this work in all its different phases. As the work of foreign mission, home mission, theological seminaries, etc., can not be successfully carried on by any church alone, but by co-operation of several churches, so must also the education and training of deaconesses for the church be done by the co-operation of churches—either as a synod or by some other form of co-operation. As far as we have been able to learn, the majority of our Motherhouses have not been organized by the different church bodies with which they affiliate. Some of our institutions have after their organization been brought under synodical supervision and control. Others are governed by independent corporations and boards. Which of the two is to be preferred, might be a subject for discussion.

Holding it to be the ideal condition that the deaconess work is brought into the closest possible relation to the churches it would seem that the synodical control would be the ideal and preferable plan. Nevertheless we think other methods of co-operation are fully as feasible and effective in bringing the work near to the heart of the church. A voluntary organization of those who are particularly interested in the work and thoroughly acquainted with it, is undoubtedly the more practicable and workable plan. Personally I favor the voluntary co-operation of churches in all joint efforts, holding it to be fully as scriptural and expedient as any form of associate work. Conceding, however, that there is no fundamental objection to the synodical control of the deaconess work, we still think it is in some respects impractical and not to be encouraged. The tendency we have sometimes noticed in church bodies to meddle with the least details of the work, taking it out of the hands of those directly connected with it, is certainly not to the best interest of its development and progress. The superiors in charge of a Mother-

house and its governing board, whether elected or self-constituted, is certainly by expert knowledge and experience better equipped to promote the best interests of the Motherhouse and other phases of the work, than any other body of men. But the people should be taken into confidence and be informed as to what is going on and, as far as practicable, what plans are contemplated, so that they may feel that this work is their own, and that those in charge of the management are merely stewards and co-laborers with them in the Lord's vineyard. Thus the responsibility as well as the blessing of the work will be felt by the Christian people, increasing their interest, good will and support.

Then we must not forget that the main influence in this direction is the truly Christian character of the Motherhouse and each individual worker. The true spirituality and Christ-like devotion, prevailing at the Motherhouse and carried out in practice by each individual Sister wherever she is placed, is undoubtedly the main factor in bringing this cause near to the hearts of the people and gaining their sympathetic co-operation and loving support.

And this high Christian standard can only be maintained by the proper pastoral service and spiritual ministration at the Motherhouse. The pastor or pastors must have a standing not only as devoted Christian men and honest workers, but ought also to be members of some regular Lutheran church body or have official recognition of the church. The Motherhouse should seek recognition as a congregation of believers and—although not formally connected with any synod, yet by the proper ministration of word and sacraments and spiritual gifts, keep its place as a Christian congregation, according to scriptural requirements. The Motherhouse, as an assemblage of believers, joined with other true believers by the one true faith, the possession and application of spiritual gifts, and the ministration of the means of grace in its midst by a regularly constituted pastor, is as truly in organic union with Christ's body as any other congregation of believers, and should as such enjoy a recognized place among other congregations as one with them in Christ and his work.

Is There an Undercurrent Retarding the Deaconess Work?

By Rev. C. HULTRANS, St. Paul, Minn.

When the letter from our secretary came, requesting us to suggest subjects for this conference, I was reading in a magazine about the discovery of a new current in the Pacific Ocean. It occurred to me, I presume on account of experiences, that the deaconess cause has come into some current which is moving in the opposite direction. In suggesting the subject, I did not realize that the secretary might send it back and request me to prepare an introductory paper on

the same. However, this is what he has done, and this explains how this unmeditated subject has come before the conference.

In trying to analyze my subject, I soon found not only one current or condition which seem to retard the deaconess work, but several. Speaking of the female diaconate figuratively as a vessel that has been launched and is starting on its journey to do good, one might think that it would have "smooth sailing"; for there is, at least on the surface, a general praise for, and acknowledgment of good works, and also a desire in most individuals to be useful and to accomplish something good in life. There is no lack of means, the fields of labor are still more abundant, the need of this service of love is recognized. The church work has developed to such a state that it has become apparent that something must be done beside preaching if the work shall be successful. A multitude of schemes are being tried in different congregations, but with little satisfaction or lasting result. Yet it does not seem to have dawned upon the church as a whole that it is the absence of the diaconate which has left the church one-handed in her great work.

The diaconate is a function of the church. Its source is the love of God, its expression is the love of humanity, its spirit is that of service and sacrifice. Only those who have received some of this Christ-like spirit of service and sacrifice can become the hand-maids of God and the true servants of the church. A new vision of God's kingdom is needed by all who enter into the service of the Lord. The lines of this kingdom of salvation must be clear. God works through means. Only the word of God and the Sacraments contain the power of God unto salvation for them that believe. For the extension of the kingdom of God, He has no other tongues to herald His praise than those of consecrated men, no other hands to do His work, no other feet to do His errands than this consecrated band of servants offers Him. They are the visible manifestations of the Comforter that is promised to be present in the church. Our calling, who take part in this work, is indeed great and glorious. Let us take courage and speed on.

First among the unfavorable conditions which hold the deaconess work back is the general indifference of the young people of the church, at present, regarding religion—its privileges and its obligations. A richer spiritual life in the church is what we need above all. What is hopeful in this situation is the fact that this need is beginning to concern the minds of those who are praying in the church. Let us join in the prayer to God for a new outpouring of the Holy Spirit over the church of Christ. The appearance of a richer spiritual life in the church will solve the deaconess problem and other problems perplexing the church at present. God grant our deaconess institutions that they may become centers of a refreshing spiritual life for the church.

The second condition which seems to hold the female diaconate back is the unpopularity of the deaconess cause among many, on account of the deaconess garb, also on account of the unmarried state which the deaconess cause implies. Many more young Christian women would undoubtedly come and, at least try the deaconess work, if it were not for these facts. With reference to the deaconess garb, that may be modified and all objectionable features, if there be any such, removed. Those who wear it soon learn to know the advantages of the same in the specific work their calling implies. It is undeniable that the many justified or unjustified opinions prevalent among people on account of this fact stand as a bulwark against the deaconess cause.

The third condition which seems to hold the deaconess cause back is the fact that the ministers in general do not as yet seem to encourage the movement as much as might be expected. The diaconate is primarily a function of the church and cannot develop except in concord with the pastor's work. As long as the ministers keep aloof from the deaconess cause, a condition exists which makes the female diaconate if not entirely impossible, yet of very slow progress. How to awaken among the ministers active interest in the deaconess cause is one of the problems which has concerned me very much during the past ten years. I realize that this special work in God's kingdom must like all other work pertaining to His kingdom, begin as a mustard seed and grow; but one naturally takes for granted that every minister should be deeply interested in that which is so closely affiliated with his own work in the church. At present, the members who are willing to take part in church work are so few in the different congregations that it really implies a sacrifice to send any one away for further training. Yet if the deaconess work is to grow out of the congregation, as it should, these sacrifices will have to be made before any returns or assistance can be obtained by the congregation from the deaconess movement.

Another condition which indirectly holds the deaconess work back in this country is the many opportunities young women have to work and earn money. As long as our congregations are primarily in need of financial support, such members who give liberally have a peculiar standing in the congregation and receive in return liberal acknowledgment, while the one who has nothing but herself to give is easily forgotten.

Many other conditions could be mentioned which the deaconess cause has to contend with: such as the very prevalent idea that the Motherhouse is an infringement of personal liberty; and also the notion that one can do just as much good without being a deaconess.

As the presentation of this subject so far only mentions obstacles and hindrances in the way of the deaconess cause, I do not wish to close here and give the conference the impression that nothing else awaits the deaconess cause in this land.

The diaconate is intimately identified with the spiritual life of the church and will continue as long as there is any service to be done by the church. Its outward forms may change. The forms are elastic and changeable and will accommodate themselves to changing needs and conditions. It might be that the deaconess training under the seminary form would not only be less objectionable, but might prove more successful in this country. If the spirit of God remains with our church, as we hope and pray, it will sooner or later come to a clearer understanding of the necessity of a more complete and organized diaconate than is found in our congregations now. Much of the church work of the present time is very superficial. The church must soon come to realize that unless the standard of Christian fellowship and service can be brought up to a better likeness to our Lord and Savior, she cannot expect to develop much more. When the church becomes aroused to this fact, then the deaconess work will be in demand. In fact, it is in demand now. The fruits of the deaconess cause are desired now, but the sacrifice and work to bring about this fruit is not appreciated, as a rule.

When the destination of ocean vessels brings them against the Gulf stream, they push right on to goal,—so may the deaconess cause do. Some day the winds will be more favorable and one by one the faithful workers will be relieved of the strain of the daily toil and given a rest. The work will push on till the church on earth will be no more.

In gathering up these very incomplete remarks for the benefit of further discussion, let me make the following questions. Should there not be united prayer for a richer spiritual life in the church and a more willing spirit of sacrifice and service among the young and old? Is there anything in the form of the female diaconate that might be changed to make it more acceptable without the sacrifice of vital principles? When can a more general and extensive co-operation of the ministry be obtained for the deaconess cause? How can a spirit of devotion to the work and satisfaction in the service be best fostered among the Sisters?

Sources of Strength and Blessing to the Spiritual Life of the Deaconess.

By Rev. C. F. BACHMANN, Philadelphia, Pa.

There is perhaps no service within the Church that demands a higher degree of consecration to the Lord and His cause than the Female Diaconate. Not merely is the physical strength of the Deaconess taxed to the fullest extent in most lines of the work, but also the spirituality is put to a severe test midst trials and dangers as peculiar to this office as to the ministry of the Gospel. Some of

these dangers the writer was permitted to point out at the last Conference, and by special request it is his privilege to point today to some of the sources of strength and blessing no less peculiar to the diaconate. God keeps the balance even, and when He adds to our trials, He also adds to our strength. Even among our friends some seem inclined to overlook this fact and openly declare the life of the Deaconess to be sombre and devoid of all joy. While they praise the work performed and the spirit of consecration from which it flows, they cannot quite refrain from pitying those who have voluntarily taken upon themselves such a life. If this were the judgment of those who know not Christ, it would be more readily understood; but coming from those who are disciples of Jesus Christ and even active workers in our congregation, we are grieved, for in its real essence it is not merely a misconception of the Female Diaconate, but of the discipleship and service of Christ. By pointing to the "sources of strength and blessing" in our work, we hope to render a service to the thoughtful Christians outside of the diaconate as well as to our Sisters themselves. We who are in this service and have been called upon to bear burdens that at times threaten to crush us, rejoice in being permitted to testify also of the ever present help and sweet fellowship of the Lord whom we serve.

The fact that we have deaconesses with us who have been in this work for 10, 20, and even 40 years, should be sufficient proof to the doubting, that the diaconate must have some sources of strength and blessing of which our pitying critics know not. Again, the fact that young women of 25 years of age and less, leave their home and much prized personal freedom in order to take up the diaconate, and, having entered upon it, are found happy as well as contented in it, is further evidence that the diaconate cannot be without its own peculiar joys and blessings. It is our purpose to point out some of these, though it may not be a very simple matter to crystallize in words those heavenly blessings and those sources of strength which a true Deaconess knows by her own experience. Yet we shall at least attempt to point out briefly sources of strength that help to qualify for the work, and sources of blessing from which flow a rich reward even in this present time, for every service rendered.

I.

1. The first and foremost source of strength lies in the very source of the Female Diaconate, the *Word of God*. Take this away or neglect it, and the diaconate will wither and die as the potted plant that you forget to water. It is not a matter of expediency, much less a luxury, but a question of "to be or not to be," that our Sisters are lead to a *deeper study of the Bible*. Therefore the Mother-house has its own pastor, its own chapel and *the frequent services*, all arranged with a view to giving the Sisters the best spiritual

ministrations possible. The chapel, the liturgy, and the character of the preaching must combine to make the services so precious to the Sisters, that they will long for them and rejoice in them as Israel did in the wells and palms of Elim. These services are supplemented by regular hours of *Bible-study*, generally under the direction of the pastor, and also perhaps conducted by a private circle of Sisters, opening to them a deeper understanding of the "Word of Life," and adding to their strength day by day.

Those who have assimilated the Word as offered in the public services and in the Bible-study, appreciate the daily *quiet hour* offered them for their private devotion. Here not merely the Bible and devotional literature, but also the biographies of men and women who have excelled in the work of the Kingdom, are another source of incentive and of strength. The effect of this conscientious study of the greatest workers of the church is at first depressing. The best and most spiritually minded are overwhelmed with a sense of their own inferiority and insufficiency, but at the same time they feel new strength coursing through their veins and higher ideals filling their souls. Let no one, however, conclude from these statements that the Deaconess dwells on the Mount of Transfiguration, though her merciful Lord may often take her there, for she has her particular calling in the vale of tears below, and these tears affect her so that she weeps with them that weep. She bears her share of the burden of woe resting upon the suffering members of the body of Christ.

In her work, the deaconess has the assurance of the special *presence of her Lord*, for she serves "in His Name." What is more natural than that Satan should direct his darts at her, and that she should also be wounded in this struggle against the powers of darkness about her. But she stands not alone, Christ, the Lord, is with her, and sends as His messenger the pastor, to stand by her. The claim is justified, that in our Motherhouses, all of which have a comparatively small number of Sisters, much more *pastoral care* *and oversight*, "Seelsorge", is exercised than is possible in any ordinary congregation.

This full enjoyment of the Word of God is above all others a source of strength in the diaconate. All other sources are secondary, though by no means unimportant.

2. In the first place, *the service itself* is a source of strength. There is the consciousness of leading *a life that is worth while*. The deaconess knows that she is not spending her life and strength "in much ado about nothing," ever busy, but wearing herself out to no purpose. She is by God's grace permitted to be a direct benefit to many, strengthening the weak, directing the aimless, relieving the suffering, seeking the lost, leading to Christ, and influencing thereby the lives of many for time and for eternity. But this sense of use-

fulness is immeasurably heightened by her consciousness of *serving Christ Himself*, by placing herself at the disposal of Christ's body, the Church, for the special benefit of the suffering and the needy. This fact gives her strength to overcome the often so harmful influences of personal inclinations and preferences, so that she may render her service no less faithful to the beggar than to the plutocrat; it makes her ready and willing to go wherever she may be needed. To serve Christ is her motive, her aim, and her reward.

This service demands *consecration*. Not in the spirit of asceticism, but to conserve and increase her strength, she prefers to forego most of the so-called recreations and diversions which are sapping the strength of many of our Christian men and women today. "This one thing, I do!" is her motto. By placing upon herself this limitation in the midst of the world and its ways, she succeeds. Vincent de Paul, who in 1634 founded the Sisters of Mercy, though a Roman priest, expressed the possibility of such consecration quite evangelically, when he said of his Sisters, "The houses of the sick are their cloister; their cell is a wretched room, often only rented; their chapel is the Parish church; their seclusion is their obedience; their grated window is the fear of God; their veil is modesty." But our deaconesses may well move about in the world with a spirit more free than that of the most nearly evangelical of all Roman Sisters, and with the freedom of the children of God, rejoice in the works of God, whether wrought by Himself directly in nature, or through the instrumentality of man in music and art. Permit, however, the Sisters all manner of *entertainments indiscriminately*, innocent though they appear, and you will weaken them for the one great purpose of their calling. It is very difficult at times to avoid the twofold danger, on the one hand intellectual and spiritual dissipation, and on the other hand unevangelical seclusion from the many-sided interests of modern life. The deaconesses will likewise keep herself free from entangling *social obligations*. She is in the service of the Lord, and whatever has no bearing on this service, even indirectly, is beyond her sphere of interest.

The deaconess is also strengthened for her service by her constant *contact* with the many who look to her for assistance. She sees more misery in one week than she probably did in a whole year before she entered this calling. She is overwhelmed by the demands made upon her and naturally feels her inefficiency; yet she cannot withdraw from the task. She strains every nerve to meet the demands and as a result grows ever stronger by the constant exercise of all her mental and spiritual powers. Right here permit me also to point to the value of the garb, in reminding her continually of her responsibility to uphold and to exemplify the highest type of Christian character.

3. Another most valuable source of strength is found in the

Motherhouse organization. Though it may neither be ideal nor perfect, yet we can safely claim superiority to any other form.

The Motherhouse with its *community life* is a peculiar source of strength for the service. The Sister realizes every day that she is not an isolated individual, but that others are united with her in this service. While I would not over-emphasize the value of numbers, yet we all will admit the value of associates in a common cause. All the members of the Motherhouse may well be considered consecrated workers, i. e. Christians who from the highest religious motives have handed themselves together for service in the name of Christ. True, there is a great difference in the degree of consecration, maturity of judgment, intellectual ability, physical endurance, disposition and character; but this very fact of diversity forces every individual member of the community to *accommodation and adjustment of self* to others, which in itself is an excellent means of development for service under difficulties. Some fear the loss of personality and individuality under such circumstances, and we must not minimize this danger; but on the other hand, every Motherhouse can furnish convincing proof that such adjustment of the individual to the community life has made possible her development to a degree that she would hardly have attained elsewhere, and that enables her to fill most important positions demanding sound judgment, initiative, perseverance, and self-control. The Motherhouse organization helps to develop these qualities.

Another factor which we can hardly emphasize too strongly as a source of strength to the deaconess, is the fact that she *works under the direction of the Motherhouse* or under some other authority. Willing submission to established authority is a mark of greatness and of strength. The small and narrow-minded may be unable to see this and to do this. Yet the example not merely of the greatest men of history, both secular and sacred, but also above all others, of Jesus Christ, who is Eternal God, and who humbled himself and became obedient even to the death of the cross, proves our assertion. Submission, even in an unpleasant task and perhaps contrary to personal inclinations and convictions, develops a power of self-restraint which is one of the greatest assets in the equipment for victory in secular strife as for the service of the Lord. And after all, action under positive orders gives any one a peculiar sense of safety and of strength, knowing that the responsibility for the success or failure is shared by those who have issued the order.

Our Sisters value the fact that *the Motherhouse is their home* to which they may turn at all times, under all circumstances and with whatever difficulties confronting them, confident that here they will be heard and receive whatever counsel and aid human agencies can give. Fortunate are those Sisters who live at the Motherhouse; their daily contact with other Sisters under the same conditions and

difficulties is of considerable comfort and help to them. The difficulties of others help to guard us against overestimating our own.

II.

Having pointed out some sources of strength in the diaconate arising out of the opportunities for the study and the application of the word of God, out of the character of the service rendered, and out of the Motherhouse organization, let us briefly turn to *some sources of blessing* with which this service is rewarded.

1. Let us inquire, in the first place, for the blessings this service brings to the subjects of this ministry, the deaconesses themselves. I shall endeavor to be brief.

Above all, we may point to the fact that every true deaconess is overcome by the consciousness of her utter unworthiness and inefficiency. She is humbled. Whatever may have been her position at home, in the family, or in the church, she will soon realize upon entering this work that she still lacks much. This humility, together with her purpose of serving the Lord, helps to purify her motives and to drive her to *a closer walk with God*. The sequel is a deeper understanding and appreciation of God's Word. The fact that some of our deaconesses feel a loss of spirituality rather than a gain after having been in the work for some time, gives rise to very serious considerations, but is generally due more to a real advance in the knowledge of self and of God's will, than to actual retrogression.

Another blessing is the *higher development* of every faculty and the unfolding of many innate but hidden powers. Every Motherhouse has no doubt been surprised most pleasantly by the ability shown by certain Sisters, who in the beginning gave little promise of anything beyond their good intentions. In the course of time, faithful study, close application, and careful supervision developed them into women that command respect and justify the placing of them in positions of large responsibility.

A blessing which every individual servant of God should always gratefully recognize, but which it would be unwise to preach from the house-tops, is the undeniable fact that taking up the service of Christ as a life work, has lifted the individual to *a higher place in life*, with greater usefulness and more influence and general recognition and honor, than he or she would have enjoyed, had they not entered the Lord's service. Those humble Galilean fishermen of nineteen centuries ago, Peter, John and others, are universally known and honored today. There is perhaps no deaconess anywhere, not even excepting the women of noble rank at the head of certain Motherhouses in Europe, who would be as well known and as highly esteemed, had she not entered upon this work. Our Sisters are to-day enjoying the respect of practically every one with whom they

come in contact, and they should not forget whence they rose. As Matthew makes no secret of the fact that he was a publican, and as Paul can never forget that he was a persecutor, so it behooves us in our day to remember our past, and to praise God for what He has made of us. We, therefore, do not turn away sincere young women who come to us from the humbler walks of life, whether they be from the factory or the farm, the office or the school, for we know that in our weakness God's strength is perfected, and that whom God calls, He also equips for the work. He lifts up them of low degree and they, like Mary, must not forget to praise Him. Though a deaconess may not work for a salary, nor for honor and temporal advancement, it is nevertheless true that she, seeking first the Kingdom and the service of God, finds all these added unto her in richest measure. Even the most consecrated Sister who has given her life to the service of the most needy, will receive her compensation already in this present time, so that she will not have a claim on the Lord for any such reward hereafter.

2. But does not *the Sister* share also in *the blessings* coming through her service to the objects of her ministry? It is a great thing for any one to know that life and strength are not spent in vain, but that they enter into the lives of others as a strong uplifting force. The value of one's life is not gauged by the gain for self, but by the degree and the value of the service rendered to others. A deaconess clearly recognizing and improving her opportunities, fills an important place in life and leaves a distinct and keenly felt vacancy in death.

To this consideration comes another, viz., that in her labors she is *helping to bring the Kingdom of God* to men. She is a helper of God unto the salvation of man. She labors not merely for time, but for eternity. She is, what a purely Social Worker from the highest humanitarian motives could possibly be, and is far more, for she seeks to save also the souls of men for Christ.

The deaconess shares likewise in *the blessings coming to the Church* by her service. As a representative of the Church she wears the distinctive garb, moves about among the sick and the destitute, and helps to bridge over, yes to fill up, the chasm between her and the masses, that unfortunately has been rent by the indifference and neglect of the church. To one who loves her church, it is no small matter that she is permitted to serve her God and her church in bringing about such a reconciliation.

3. And finally the greatest blessing that I can mention, lies still in the future and she will receive it on that great day, when the Lord of Lords shall say to all His faithful servants, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." And they shall enter into eternal life and joy.

These and other blessings make the diaconate a life worth

living indeed. Even if the individual Sister be not known beyond a limited circle, even if her name and picture do not appear in the church papers, the Lord knows His own and in eternity, to her bliss and joy will be added this consciousness, "I have done what I could and by the grace of God, I have not lived and labored in vain."

The Preparatory Season for Consecration.

By Rev. HERM. L. FRITSCHER, Milwaukee, Wis.

Three days in the life of the Sister are prominent among others: The day of entrance into the Deaconess Motherhouse as a pupil, the day of investment as a probationer, and the day of consecration as a Deaconess.

Because of the eminent importance of the day of consecration it is particularly appropriate and desirable that it be preceded by a period of special preparation, "Die Ruestezeit".

It is this period of preparation for consecration, its aim and purpose, its practical arrangement, its helpful external observances, that we wish to speak of in this paper.

The purpose of this season is, 1. to assure to the candidates for consecration a *silent retreat*.

The probationers who are considered far enough advanced in their inner and in their professional development to be consecrated are, according to the custom of most Motherhouses, released from their duties at the stations, wherever they may be, and live for one or two weeks at the Motherhouse, devoting this time to undisturbed preparation for the day of consecration.

Christ himself occasionally invited his disciples to follow him into a silent retreat. "Come ye apart, and rest a while" was his invitation. They were to be with him, distant from the distractions of daily life with its various scenes of need and suffering. They were to be alone with themselves and their Master.

Throughout life such occasional seasons of silence are indispensable to the inner life of the Christian; and such a season should also be granted to the Sister immediately preceding her consecration. Even the Master was accustomed to withdraw before great and decisive days in his life to a silent place, to the mountain, to the desert, to the silence of the night, there to be alone with his Heavenly Father, and then he returned to do the will of Him who sent him. Before entering upon his public ministry he spent the forty days in the wilderness; before choosing his 12 apostles he spent the night in communion with his Father; before entering upon the great passion he goes to the silent garden of Gethsemane. Nearly all great and decisive days in his ministry were preceded by such silent hours.

The benefits and blessings of such silent days should be granted to the candidates for consecration, in order that they may not be disturbed by the distractions of their daily duties among the needy and afflicted. We would write, therefore, 1st, the invitation over this preparatory season, "Come ye apart and rest a while."

The purpose is, 2., *meditation*.—The disciples were not separated from their Master in the silent places. On the contrary, here they could be nearest to him and enjoy individually his communion, his word of direction and correction as they had need of it. They were in closest communion with him when he took them apart into the silent place of retreat.

The disciples had just returned from their mission upon which Jesus has sent them two by two, and they now recounted to their Master their experiences, told him what they had said and done, laid their actions before him, went over their deeds and words with him for his approval or for his correction and to receive further directions as to their future service. So, likewise, the Sisters during their silent days should spend their time in communion with their Master, reviewing in his presence their past efforts in his service, their failures and shortcomings, in order to receive his directions for future service. Reading and meditating on specially selected chapters of the Bible, devotional literature will be helpful for this purpose. It is not necessary to say that this period should be a season of special prayer, wherein the Sister draws frequently near the throne of grace.

The purpose of this season is therefore also prayerful meditation.

The purpose is furthermore, 3., *special preparation for the act of consecration*.

Every important step taken by the Deaconess should be clearly understood. The meaning of consecration should be fully explained. The assurance should be in the heart of the Sister to be consecrated that it is the Lord who has called her and that it is well pleasing under him what she is about to do. She should fully realize what she assumes by her consecration. She ought to fully understand the Service of Consecration with its questions and avowals. It is Schäfer who therefore has arranged the lessons for the candidates according to the Consecration Service and based his instruction for the Sisters upon this liturgical service.

During this period the pastor is to meet the candidates daily, 4. for *pastoral instruction*. The lessons during this brief season preceding consecration should not be considered a condensed course of lectures on the female diaconate, its history, its principles, its spheres of labor, etc. The instruction in diaconics was given when they were pupils. It would be a wrong conception to consider the lessons of this period even as an advanced course of instruction in

diaconics or other kindred branches. Though much of this may well be reviewed and applied, yet it is not a lecture and instruction for learning and reviewing only. The Rector meets the Sisters to be consecrated not as a teacher, but as their pastor and spiritual guide, and the Sister Superior as their motherly adviser. From this point of view, and in this spirit, all lessons must be arranged.

As the true pastor meets his catechumens during the last weeks before confirmation chiefly as their pastor, and lays special stress upon his pastoral relation to the young Christians whom he is preparing for confirmation, in order to lead them inwardly well prepared to the climax of his catechetical instruction, the confirmation, so in a similar manner the Rector must have this aim in view with his deaconesses, to bring them spiritually well prepared to the altar for consecration.

The duties devolving upon him call for the very best of his pastoral gifts during these days, in order to make these lessons of lasting and abiding blessing to the receptive hearts.

Finally, 5. the preparatory season should also allow the Sisters to be consecrated to feel and realize the blessings of the Motherhouse and especially the *blessings of a Sisterhood* into which they are to be fully received. They are to experience during these days specially the kind attention of the Sister Superior, who should devote some of her time to them; also the fellow Sisters, particularly the consecrated Sisters, should let them feel their personal interest. The entire Sisterhood is to remember them in their prayers during these days. The ties that bind the Sisterhood together in love and harmony should be made specially noticeable during this period.

In order to accomplish the real purpose of the preparatory season for consecration, there should be, therefore, by the candidates, silent retreat, prayerful meditation and preparation for consecration; by the Sister Superior and the consecrated Sisters in general special cordial attention and remembrance in prayer; and by the pastor, special pastoral guidance. All these should co-operate in making the preparatory days a source of profound blessing.

While all should take part in making the short preparatory season helpful to the candidate, special duties devolve upon the pastor in his lessons; and we therefore direct attention to these.

We have already stated that these lessons should be chiefly of a pastoral character. The office of the diaconate will naturally be the central point towards which all discussions will gravitate and around which they will arrange themselves.

The subject matter selected for these lessons and the manner in which it is treated will vary according to the personality of the pastor. As illustrations of three different types we have selected three men prominent and well-known in the deaconess world, whose

lessons for this particular purpose were accessible to us: Disselhoff, Schaefer, and von Bezzel.

A very simple outline of subjects for discussion during these days we have before us in Dr. Julius Disselhoff's "*Wegweiser fuer Diakonissen in der Ruestezeit*", a guide for Deaconesses during and after the preparatory season. After 40 years of experience, in his last years, Pastor Disselhoff compiled what he had discussed during previous years with his Sisters in preparation for consecration. It is very simple, almost too simple it may seem at first, yet there is a great wealth of pastoral wisdom compiled in these 53 pages. In an introduction he shows the correct attitude of the Sister towards her work and her vocation by discussing the three questions: A child or a hireling? Shall I succeed? Why the name Deaconess? In Part I he descusses the threefold service of the Deaconess, a servant of the Lord, a servant of fellow-men, a servant of the fellow-sisters. Part II is devoted to the threefold self-denial, 1st, of selfishness in humility, simplicity, obedience. 2nd, the self-denial of fleshy lust. 3rd, the self-denial of the lust of the eye. Part III, the means of grace which enable us to service and self-denial, Prayer, the Word of God, Sacraments.

It is characteristic of his lessons that there is nothing didactic, no theorizing. It is a heart to heart talk of a pastor to his deaconesses; and likewise, the scriptural method. Everything is based upon scripture texts and derived therefrom. In this it excels all others that we had occasion to examine.

A different type of lessons are the instructions by Dr. Theo. Schaefer: *Zur Erinnerung an die Diakonissen-Einsegnung*. A remembrance of the Consecration of Deaconesses. Seven lessons, one for each successive day, are based upon the liturgical Consecration Service, as it is used in the Deaconess Motherhouse at Altona.

The first lesson discusses chiefly the Deaconess office and the call to this office. The second, joys, sorrows, purpose, and blessings of the diaconate. The third lesson, the spirit in which to enter this calling: Evangelical liberty and trust in the help of the Lord. The spheres of family, church and institution. The promise at the consecration. The 4th lesson, the mentioning of the name of the Sister (at her consecration) as a reminder of her baptism; willingness to assume the office—The diaconate as a ministry of mercy differing from other similar services—The attitude of the Deaconess towards God, herself and superiors—Promise and Benediction. Lessons 5—7 are based upon the ancient Prayer of Consecration.

The great variety of subjects pertaining to the diaconate will be noticed in these lessons; they are all taken from the consecration ritual. The aim is to fully explain and apply what is contained therein, and to lead well prepared up to the consecration itself. It

is more comprehensive than Pastor Disselhoff's guide and more especially a preparation for the act of consecration itself.

The most comprehensive and learned lessons are those of Dr. v. Bezzel, in his *Einsegnungs-Unterricht*, 1903—1905. A stenographic report of his addresses was published as a manuscript. Every year twelve lessons on different subjects were given during the weeks preceding consecration. The first year on the doctrines of the church, taking into consideration modern deviation therefrom. The purpose being evidently to found the Deaconesses more firmly upon the living faith of the church. In the following year Ethics were discussed with a similar purpose, always having the Deaconess life in view. In a third course he discusses: What may the history of the Church teach us concerning the Deaconess cause?

There is no special reference in these lessons to the consecration itself. It seems to be his purpose to establish his hearers firmly upon the divine truth of the Scriptures and in a truly Christian life.

The chief purpose of these lessons by the pastor should be, it seems to us, to lead the Sisters to a full realization of the high and exalted character of the diaconate, to unreserved devotion to their office, and to an inner preparation for the act of consecration entrusting this office to them.

Finally, some helpful external observances might be mentioned. First, release from active service, already referred to. Second, memorizing a chapter or a selection from the Scriptures which the candidates may have agreed upon, as also a hymn. These briefly explained by the pastor will be retained in the future, associated with the remembrance of their consecration.

During the days of preparation the candidates should be specially remembered in prayer, both in the Motherhouse chapel services, and at the stations by all the Sisters of the Motherhouse.

A short biography may be written by the candidates. It will differ in many respects from the sketches of their lives written when they entered, and may be kept on file. It will be a helpful review to the candidate of the providential leading of God in their lives.

In some Motherhouses it is customary to have the candidate select during these days a bible verse as a motto which is presented to them in memory of their consecration and which text is engraved upon the cross presented at the consecration.

Reading books of a helpful character, biographies of great servants of God, etc., may also be recommended.

Those entrusted with the teaching and training of the Sisters, as well as the candidates for consecration themselves should consider the ground whereupon they stand during this preparatory season as holy ground, and spare no pains in making it a season in which the Spirit of God will graciously impart his gifts, according to the measure of our faith.—Then the deaconess will look upon this day of her consecration as an ever living fountain of blessing and strength.

What Additional Fields of Labor Are Open for Deaconess Service in America?

By Rev. CHAS. E. HAY, D. D., Baltimore, Md.

This very practical question does not imply that any of our Motherhouses have an overplus of Sisters and are endeavoring to find employment for them. Like all other deaconess institutions in the world which are correctly organized, their perplexity lies in quite the contrary direction. The ever-present question is: How can we secure the workers needed to meet the constantly growing demands upon us?

Yet it does not follow that our activities must always be restricted to the particular forms of service upon which we have already entered until their demands shall have been fully met. It is fitting that we should keep in view the whole possible field of service. If some need hitherto unrecognized should at any time appear, it may be our privilege, as well as our duty, to enter it, although to do so may require us to restrict to some extent our labors in present fields.

Our Secretary has reported service rendered by our Motherhouses in the past year in eighteen distinct spheres of labor, but it is noticeable that in the great majority of these spheres but a bare beginning has been made.

If these fields have been properly chosen, and the attempt to cultivate them is at all successful, they may certainly be regarded as providential indications of the directions in which our energies should be chiefly directed in the years immediately before us. Perhaps a more pertinent inquiry than that of our theme would therefore be: Which of the spheres of service already entered by our Motherhouses have the most pressing claims upon the services of our Sisters? — To most of us, there is abundant variety in these spheres of labor from which to make our choice, and in selecting one or the other of them we will have the benefit of the experience of our Sister institutions to guide us and preserve us from serious mistakes.

Some of these lines of service are, however, in the nature of the cases, quite limited in extent. The number of orphanages and old people's homes, for example, does not rapidly increase, and in some of the Synods and Conferences represented here these will soon be adequately supplied with deaconesses. Homes for epileptics and consumptives are not likely to multiply as rapidly as church institutions. Other forms of service are possible only in special localities,—as among Jews, Italians, etc. The foreign field is boundless, indeed, but our foreign Mission Boards are not prepared to give suitable employment to any very large number of deaconesses, and few of our

Motherhouses are in position to inaugurate and sustain independent missionary operations upon foreign soil.

It is not presumtuous, therefore, to assume that some of our institutions may in the near future be ready to respond, at least in a small way, to calls for service in new fields. Are there any such within the range of vision?

I mention first a quite limited sphere, but one which should make special appeal to our polyglot church—service among immigrants, at our ports of entry. A few pastors are engaged in labors of this character, but I know of but one Lutheran woman entirely devoted to it, and she is not a deaconess. Other churches have outstripped us here and it must be a strange experience for immigrants from Lutheran lands to be greeted upon their arrival in America by representatives of churches unknown in the fatherland. But many of those now reaching our shores are not Lutheran. Multitudes are from Roman Catholic countries, but hopelessly alienated from that church. Others are atheistic and socialistic. Has the Lutheran deaconess no message of compassion and helpfulness for these?

A similar field might be found among immigrants of various nationalities in the localities in which they settle in groups, either temporarily or permanently. In these cases, the church itself with the settled pastor should precede, or go hand in hand with the deaconess. It would seem that suitable women of bright minds might in time be found among the companies of immigrants themselves, who would at least prove reliable helpers to any of our Sisters assigned to such work, and who might even, after preparation at one of our Motherhouse, labor without such supervision among those of their own nationalities.

A very fruitful field of labor might be found in the poorer neighborhoods of any of our large cities by the establishment of Christian Schools, perhaps with some special features of training for domestic or industrial life. These might be graded upward from the age of graduation from the Kindergarten, and in connection with it, mould the entire character of multitudes of children and youth who would otherwise be hopelessly submerged in the godless and shameless life of the slums. A work of this character would require a corps of mature and experienced workers and, to be effective, must be financially well sustained.

A simpler undertaking would be the establishment of Day Nurseries, for the care of the little children of working or invalid mothers. These institutions have proved so helpful and are in some countries so numerous that it appears singular that they should have been so long overlooked among us. They are, like all good things, liable to abuse, but experience has clearly indicated the dangers to be avoided and the best methods to be pursued, so that as an institution the Day Nursery is no longer an experiment. Such an under-

taking might be begun in a small way wherever there is available a Sister with peculiar talent for motherly care of the little ones. It would involve no large expense and could be allowed to expand only as conditions and circumstances might warrant.

Either or both of the last-named forms of ministry might be introduced as adjuncts to a comprehensive scheme of settlement work, and if kept under strictly religious oversight might be of inestimable benefit in the saving of imperiled souls.

We might profitably borrow from our German institutions the idea of providing Homes for Neglected Children. These are not always orphans, but often worse than orphans—the children of utterly irresponsible parents, sent adrift amid the surging iniquities of our great cities, with no one to care for them, breathing from their birth an atmosphere of corruption and vice. Their almost inevitable destiny, if not an early death, is the house of correction and the penitentiary. What a blessed ministry to rescue these little ones and rear them in an atmosphere of purity and Christian love. It will be working with material which will often be found wonderfully plastic, polishing jewels for the Master's crown.

One of the most touching beautiful forms of ministry in a number of foreign Motherhouses is the care of Deformed and Crippled Children. Many of the little ones thus apparently handicapped for life, hopelessly dependent upon the cold charity of the world, have been provided with happy homes where their deformities occasion no unkind comment, and have been taught to so employ their unimpaired powers and even their deformed members, as to earn an honest livelihood. Meanwhile, they have learned to know and love the Savior, whose servants have thus tenderly dealt with them. The gratitude of these once helpless charges is often unbounded and is itself an ample reward for the service rendered them.

The establishment of Magdalen homes would open a field of greatly needed service. In the present widespread agitation of the great question of dealing with the social evil, there would be peculiar openings for such work. Mrs. Ballington Booth in a very recent address to an immense audience in Baltimore, depicted the terrible plight of multitudes of poor creatures who, by the stringent measures adopted in many places in pursuance of plans of civic reform, are being turned out upon the streets to die.

This is a very difficult and often discouraging field of labor, but its very difficulty constitutes a challenge to the Christian Church, which is the only agency prepared to cope adequately with it. Individual cases may be, and often are, dealt with in the course of the ordinary parish work. Sisters may be assigned to stations in Florence Crittenden homes and like institutions. But the way still remains open for systematic effort by our Motherhouses in this line. We are familiar with the large development of this genuine charity

in some foreign institutions. It is a beautiful sight at Neuen-dettelsau, when the vesper bell tolls and practically the whole village goes to the church to worship, to see scores of rescued women filling in to reverently occupy the seats reserved for them. Surely, the deaconess is but echoing the tones of her loving Master when she says to the weeping penitent: "Go, and sin no more."

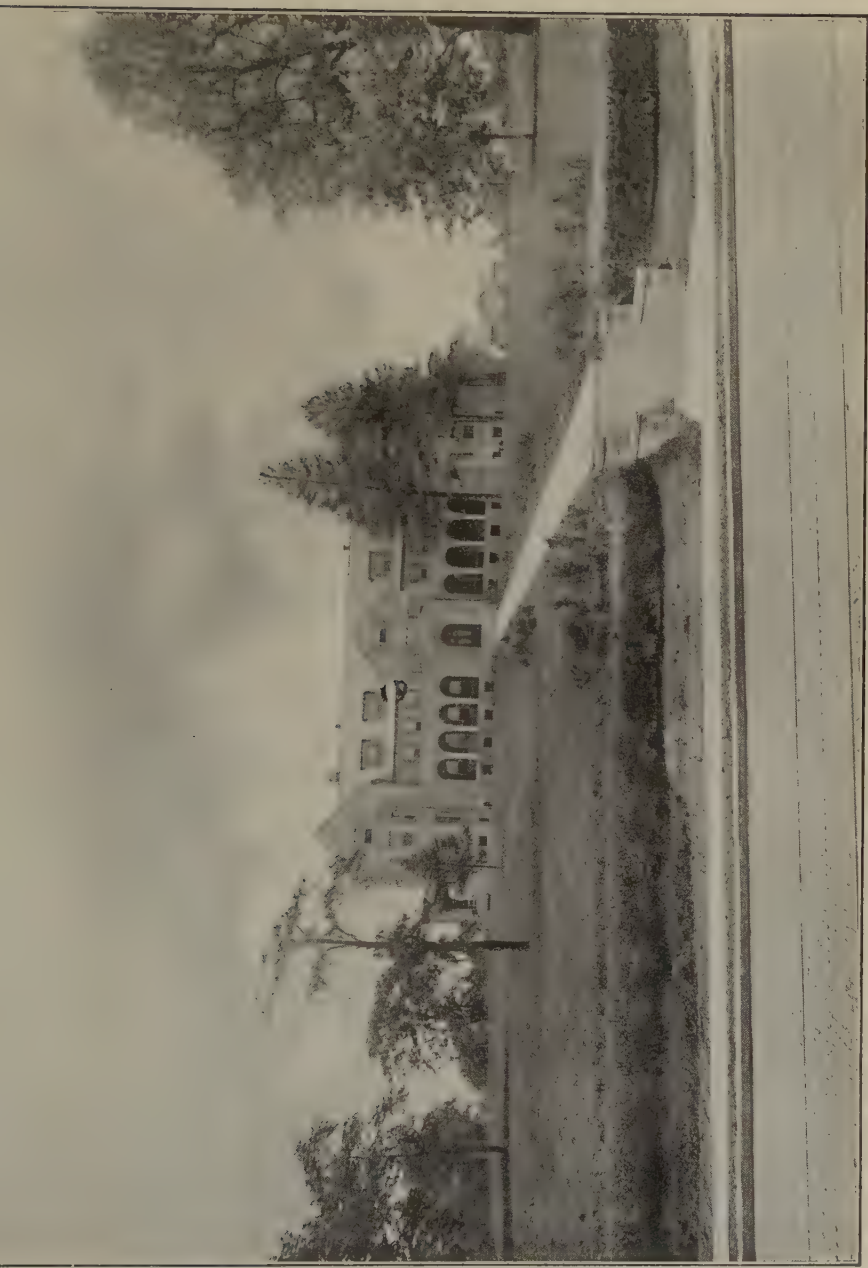
A much needed agency in our church and in many communities is a suitable place of retirement and comfort for convalescents. After prolonged and wasting disease, or after a serious surgical operation, there follows commonly a period of weeks or months in which the patient seems to be neither sick nor well. The hospital has discharged him; the physician no longer visits him; yet he cannot return to labor. In many cases, he has no home where the needed comforts can be secured. He would be greatly benefitted by the daily oversight of a competent physician to note promptly any symptoms of relapse or to suggest means to hasten the recovery of his normal strength. Who would be better fitted than the experienced deaconess to make a happy Christian home for such and to encourage in them that cheerful view of life and that patient, trustful spirit which have so much to do with the restoration of vitality? How often to the physically convalescent there might come in the sweet Christian atmosphere of such a home the awakening of a new spiritual life, making them "every whit whole"!

I mention one more form of deaconess service for which it seems to me the church is waiting, viz.: Parish Service in Home Mission Fields. Our Lutheran church has a wider field open to her for Home Mission work than any other church in America. Her doctrine and polity peculiarly fit her for the ingathering of multitudes from the ranks of the common people and the industrious poor. But she must go after them. She must visit them in their homes. She must gain their confidence. She must overcome their timidity. She must touch the chords of their spiritual nature skillfully. She must labor with them patiently. And for all this, we send out our faithful Home Missionary pastors into strange communities to labor alone! How much of the work preliminary to the establishment of a Mission church in a great city is pre-eminently woman's work! How much more rapidly would not such a church grow if to the pastor's labors were added those of an intelligent consecrated deaconess. The only obstacle to the inauguration of this method, next to the scarcity of deaconesses, is the financial question involved. A Mission church is nearly always poor. How can it support a deaconess, when it must draw upon the benevolent funds of the church at large even for the support of its pastor? There can be only one solution. There must be a Home Mission fund—or special gifts for the support of a Home Mission deaconess. Who will furnish this fund? Some generous individual interested in a particular mission may establish it. Some

loyal son or daughter of the church may bequeath a sum the interest of which will keep a Home Mission deaconess, or a number of them, perpetually in the fields after the kind donor has entered the church triumphant. Surely this is a most inviting field. A deaconess can do no more permanent work than to aid in building up a new and vigorous church of the living God, gathering a flock for the care of the Good Shepherd.

It would not be difficult to suggest other forms of activity appropriate for our Sisters, but these may suffice to indicate that there is an open field before them and that Providence is summoning us to diligence in preparing to meet the demands of an enlarging work.





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